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*Charles Clayton Morrison,
Pastor Monroe Street Church of Christ,
Chicago.*

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THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

Chicago, Ill., November 14, 1901.

Number 46.

EDITORIAL

LITTLE KINDNESSES.

You gave on the way a pleasant smile
And thought no more about it;
It cheered a life that was sad the while
That might have been wrecked without it;
And so for the smile and its fruitage fair
You'll reap a crown some time—somewhere.

You spoke one day a cheering word
And passed to other duties;
It warmed a heart, new promise stirred,
And painted life with beauties.
And so for the word and its silent prayer
You'll reap a palm some time—somewhere.

You lent a hand to a fallen one,
A lift in kindness given;
It saved a soul when help was none
And won a heart for heaven;
And so for the help you proffered there
You'll reap a joy some time—somewhere.
—D. G. Bickers.

SOCIAL SINS, AND HOW TO MEET THEM.



HERE is one sin which has been called "the social evil," and it is rightly named, for to describe its injurious effect upon society is beyond the power of words. It is a sin which saps the life of the nation and honeycombs the beams upon which the social system rests. It was this sin which brought ruin upon the Greek and Roman empires; it was because of this sin that the land of Canaan spued out its inhabitants.

This evil cannot be eradicated by law. It has a deep moral tap-root which law cannot reach. Law can deal with it only when it assumes tangible form as a crime against society, but is utterly powerless to deal with it as a sin against God. Against immorality as such civil law has no power; nor has it any warrant to interfere with private habits, however vile, so long as their indulgence involves no infringement upon the rights of others. All that law can do is to put a hedge of restriction around social sins. For their complete removal dependence must be placed upon moral means. Home life must be made holier; chastity of thought and speech must be developed; the heart must be purified; poor, sin-stricken humanity must receive the healing, cleansing touch of Christ.

For a time it was thought that the cancer of Mormon polygamy could be cut out by a brilliant stroke of legislative surgery. We are now making the discovery that the disease is in the blood, and that the

patient needs constitutional treatment. The recent triumph of the Gentiles in the territorial elections shows that the law-respecting elements are gaining the ascendancy. We do not wonder that those who lived and suffered through the dark days of Mormon misrule hail the smallest victory as a happy omen and sing their jubilate. But after law has done its utmost, the Church of Christ, carrying the gospel in one hand and Christian education in the other, will still be needed to complete the work of social and moral reform which law is powerless to accomplish.

Mormon polygamy suggests what Dr. Leonard Bacon designated the continuous polygamy of New England. The Mormon has a number of wives at once; by availing himself of our loose divorce laws the New Englander can have just as many wives as his Mormon brother, only he must restrict himself to one at a time. In no country do the divorce laws stand in greater need of reform than in our enlightened Republic. The danger line has surely been reached when in some states the ratio of divorces to marriages is as one to ten. And it is always found that the more lax the laws relating to divorce the larger the number of divorces. For this alarming evil one part of the remedy must therefore be stricter divorce laws, combined with uniform laws in all the states. The other and more important part of the remedy is a clearer recognition of the sanctity of the marriage union as a Divine ordinance, and not as a contract of convenience—a union founded upon a deep and immutable law of nature; a union holding within itself the future of the race and the well-being of society; a union so close, vital and essentially permanent that its dissolution at the will, or by the authority, of man is expressly forbidden by the words, "What God hath joined together let no man put asunder."

Polygamy and divorce are ancient evils. Abraham, the friend of God, was a polygamist. Divorce was a burning question in the days of Moses. How has God been dealing throughout the centuries with these evils? Take polygamy; although alien to the divine will no direct prohibition of it is found in Scripture, and yet we know that when, by the influence of Christianity, an advanced civilization has been attained, it has always gradually faded out of society. With regard to divorce, the Mosaic law, if judged by the standard of Christian ethics, appears exceedingly lax, but it was all that was practicable at that time. Divorce was permitted, it is said, because of the hardness of the hearts of the people. What Moses could not abolish he restricted. He threw around the marriage relation every possible safeguard. He "suffered a man to put away his wife," but it had to be done in a legal, or-

derly way—a bill of divorcement had to be procured, and thus all hasty, impulsive action was prevented.

The Divine method of dealing with divorce is in principle the same as the Divine method of dealing with slavery, viz., that of restriction or partial prohibition. The ultimate end in both cases was the utter abolition of these evils, and until that could be gained the evils were softened, modified and restricted in every possible way. By fencing slavery and divorce around with legal restrictions did God sanction sin? When he winked at certain palpable wrongs because of the ignorance of the people was he conniving at wrong-doing? And can those reformers be in the wrong who, following the Divine method of reform, seek to restrict the evil which they cannot abolish, surrounding it all the while with influences before which it will gradually disappear, as the snow banks of winter melt away before the vernal sun?

A study of the means and methods adopted by the All-Wise to secure the redemption of the world from the dominion of social evils, indicates the reason why many reformatory movements have signally failed. They have failed because they have tried to eradicate the evils of society by a change in the outward conditions of life, rather than by a change of human hearts; they have failed because they have attempted to regulate the inward life by the outward, rather than the outward by the inward. They have not aimed directly at the seat of life; they have struck the serpent of sin on the tail, instead of striking it on the head, thereby scotching instead of killing it; they have attacked outward forms of evil instead of attacking the hidden principles of evil; in a word, they have depended too much upon outward measures and too little upon the spiritual power of Christianity. If the Sermon on the Mount teaches anything regarding the Divine method of reform it teaches that the thing to be sought after first and foremost is not the destruction of outward forms of sin, but the destruction of the spirit and essence of sin. The head of evil must be bruised by destroying all wrong feelings and dispositions coiled up in the heart. To stop short of this is to stop short of the goal of moral reform. If nothing more has been accomplished than the repression of outward forms of evil the end has not been gained. The waters of iniquity have merely been dammed back, and, time being given, they will cut for themselves an underground channel. Until the fountain of evil is dried up true reform is not attained. With human souls and with human society true reform must always be preceded by regeneration.

For the license period ending August 31st, 6,557 licenses to sell liquor were issued in the city of Chicago.

The Christian who prays for God to sweep intemperance from the land does not mean it unless he is willing for God to use him as a broom to do the sweeping with.

THE ALLIANCES OF THE SALOON.



RECENT investigations into the workings of the saloon system have brought many surprising facts to light. The report printed by Rev. Royal Melendy of his study of the saloon in its social bearings in Chicago, made it very clear that the saloon fulfills many functions besides that of supplying alcoholic drinks, and some of these functions are undoubtedly healthy and admirable. The city of Chicago has no provision, to its deep disgrace, for public toilet rooms for its inhabitants. The working classes are therefore driven to the provision made in this direction by the saloons. There is also a great demand for rooms which can be used by the committees of all kinds of unions, societies and associations, which are growing every year amongst the working classes. Many of these cannot afford to own buildings or even to rent rooms, and they find that provision made for them by large numbers of saloon-keepers, who are more than willing to have these organizations find their headquarters at their places of business. For the use of these committee rooms there is no charge, and those who use them are not even urged to buy drink, although no doubt they are expected to do so. Still further the profits on the selling of drink are so enormous that it pays to offer a warm lunch, which sometimes means a considerable amount of good food, to the man who will purchase even a 5-cent draught of beer. In these three directions, then, the saloonkeepers are providing abundantly, good-naturedly and energetically for certain great social needs. We cannot wonder that the workingmen who see no other institution and no other class of business men to which they can turn for the supply for these needs, bitterly resent any proposal to remove the saloon. Those who would promote the temperance cause must make up their minds to do a great deal more than abolish the saloons by legislation and police action. Our leaders, in fact, in order to succeed here, must be agitators for the supply of those healthy, normal and permanent needs of the working classes which we have named. The statesmanlike view of the situation is only held by those who maintain that in Chicago the popularity of the saloon must be starved by making other adequate and popular provision for the legitimate demands of the people in these directions. It is not our purpose or function to say here how this can be done. We can only urge with all earnestness that in Chicago at any rate a great lessening of the number of saloons, and still more their complete abolition, could only be justified in the eyes of the masses of the people by the substitution for them of public institutions which can adequately take their place in all their healthy functions, without the sale of liquor.

There is another side to the alliances of the saloon. If on the side already named it subserves certain good ends in the life of the people, it undoubtedly also sustains and nourishes the worst evils that are known. Mayor Harrison recently described in unflinching phrases the deadly work which is being done by the wine rooms and private dining-rooms attached to so many of even the best saloons and restaurants. It is, of course, notorious that saloons are made the nests of robber bands, the haunts of gamblers of every kind. Crime and vice would no doubt exist without them, but no one dreams of maintaining that they would

exist in anything like their present luxuriousness of form and vigor if the saloon system were even decently ordered in this city.

How these alliances of the saloon are to be destroyed is simply a problem for the police. If the police will, the thing can be done. The police beyond all doubt know the saloonkeepers who harbor all the various pests of society; and the rank and file of the police force are beyond doubt willing honorably and completely to perform whatever task is assigned to them. The responsibility for inaction or ineffective action rests upon those with whom it lies to give orders to the patrolmen, and to see that they are carried out; and behind the supreme powers of the police force there undoubtedly stand those who have no desire to see the city cleansed, and whose self-interest, political or otherwise, stimulates their opposition.

Mr. Roosevelt proved in New York some years ago that the average policeman is ready to respond to the higher aims of better commanders and leaders than those whom the voters usually give him. When a vigorous chief of police, supported by an honorable and wholesome mayor, is determined that the saloon shall cease to be the haunt of the desperadoes and foul creatures that prey upon the weaknesses and the sin of human nature, the thing can be done. We hope now to see the matter demonstrated afresh in New York. May the disgust of that city at Tammany warn our city magnates all over the land that the American citizen will not endure what Crokerism has wrought in New York!

If the saloon is to remain among us at all, it must cut off its alliances with evil. And reformers must cut off its alliances with good, if they wish to abolish it altogether.

NOTES AND COMMENTS.

The Chinese Question.



ACCORDING to the representations which are believed to have been made by Special Commissioner W. W. Rockhill to the state department, the outlook in China is by no means promising. Those who are on the ground and know the temper of the people believe that within a few years there will be a recurrence of the Boxer outbreaks. The memory of the outrages committed, and the way in which the people are being bled to pay the indemnity demanded by the powers, are intensifying the anti-foreign sentiment among the people. When China's awakening comes things may happen which will stagger the civilized world.

American Anti-Cigarette League.

The prevalence of the cigarette habit is alarming. But there is a bright light in the cloud. An army of three hundred thousand boys and girls have started the stampede by forming the American Anti-Cigarette League, which seeks, by pledging the boys and girls against the use of the cigarette, by publication of facts concerning the evil, and by arousing public sentiment, to kill the habit. Twenty years ago the annual production amounted to only 508,873,783 cigarettes. The year 1898 marked the high tide of production, amounting to 4,153,252,470, a total that is appalling even to one who is not fanatical in the matter of tobacco using. According to the tobacco journals the last year has

seen "200,000 less cigarette users, or a greater moderation than before." During the past year the decrease has been at the rate of 2,192,390 per day, and reports show the greater decrease in the districts where the Anti-Cigarette League agitation has been the greatest. The Syracuse, N. Y., *Herald* has this item: "The Anti-Cigarette crusade which has been waged in this city for the last three weeks appears to be bearing fruit, as the local tobacco dealers report a heavy falling off in the sale of cigarettes."

Change in the Character of Immigration.

The latest census report shows a noteworthy change in the character of immigration. Fewer people are coming from Great Britain and Ireland, Canada, Germany and Scandinavia and many more from Austria-Hungary, Italy and Russia and Poland. The foreign-born population of the United States now constitutes 13.7 per cent and the native-born 86.3 per cent. Ten years ago the figures were 14.8 and 85.2 per cent respectively. Immigration has been smaller during the last ten years than in the preceding decade, and of a wholly different character.

Temperance Crusade in England.

The nonconformist conscience of England is being stirred at present on the temperance question. Aggressive measures are being taken to curtail the power of the liquor traffic. Mr. Chamberlain has unwittingly furnished a whetstone on which temperance reformers are sharpening their weapons. At the opening of a new temperance hall in Birmingham he said:

"I defy anyone to point to an act of parliament during the last seventy years which has had any effect whatever in reducing drunkenness, although I think it would be easy enough to point to several which have had the effect of increasing it—as, for instance, the act which established grocers' licenses."

The truth of this statement is being indignantly denied; the position being taken by many that every act of a restrictive nature during the last seventy years has diminished intemperance.

All Souls' Day.

This festival of the Roman Catholic church falls on Nov. 2d. It is celebrated by burning candles on the graves of dead friends and praying for the repose of their souls. Beginning at dusk and continuing until the early hours of the following morning the devotees kneel in prayer. As the shadows of night creep over the cemeteries the sight is a weird one. This feast was observed in Chicago this year principally by foreign-speaking Catholics. Others observed the occasion by services in the cemetery chapels and by visiting the graves of departed friends. Whatever we may think of the possibility of the destiny of the dead being affected by the prayers of the living, the idea that all souls are to be embraced in the sympathetic interest of Christian hearts is one which it is well to remember.

The Athanasian Creed.

Our readers of the Episcopal church will be interested to know that the Athanasian creed was recently made the subject of a lively debate at a recent diocesan conference in England. The Episcopal church in America is not in the position of requiring its ministers and worshipers to read the Athanasian creed at public service, but the English church has not yet reached that stage of development. Bishop Hamilton Baynes

made the proposal that the creed should be read with the omission of the damnatory clauses, but this was very strongly opposed, even by some who would wish the creed omitted altogether from public worship. When the vote was reached it is interesting to know that the clergymen present adopted the previous question while the laymen supported Bishop Baynes.

Temperance Professorships.

With a view to enlightening the public on the issues at stake, English temperance leaders are now bending their energies to the establishment of temperance professorships in the chief universities of Great Britain. Spurred on by the success of the British liquor trade in founding a chair of brewing in Birmingham University, of which institution Joseph Chamberlain is chancellor, the white ribboners now seek to endow lectureships devoted to the gospel of total abstinence. They have already raised funds to establish a "Lady Henry Somerset lectureship" in the University of London and are communicating with temperance leaders in the United States with a view to starting a similar lectureship simultaneously in some leading educational institution here.

The Lion Sermon.

Among the most curious foundations in England, which contains so many odd relics of the past, we must reckon the only Lion sermon which has been delivered in London since the middle of the 17th century. The sermon was established by a certain Sir John Gayer, who was a merchant of the City of London and a great traveler. On a certain occasion while traveling in Arabia he became separated from his companions and was met by a lion. He had no weapon, but being a pious man had recourse to prayer, with the result that the lion walked away. The grateful traveler on his return to London established an endowment for this annual sermon. This year the sermon was preached by a descendant of the founder, who selected for his text the words in I Corinthians, "Be strong! Let all your things be done with charity."

Negro Gain in Population.

The census bureau has made public startling statements touching the increase of the negro race. For whereas in the decade from 1880 to 1890 the negroes increased only 13.5 per cent, and the whites 26.7 per cent; in the decade from 1890 to 1900 the negroes increased 18.1 per cent and the whites 21.4 per cent. That is to say, that while in the first of these two decades the white stock grew twice as fast as the black, in the decade just ended it grew only 3.3 per cent faster. And when we take into account the extent to which the white race has been replenished by immigration we see that the negro has about reached the level of the white in racial virility. He is here to stay, and he is here to multiply. The presence of 8,840,798 people of negro descent in the United States presents a sociological problem as difficult in its nature as it is vast in its proportions.

The Triumph of Decency.

The election of Seth Low as mayor of Greater New York is an event of deep moral significance. It will strengthen the faith of many a faint-hearted reformer in the possibility of civic regeneration; it will show how thoroughly sound the conscience of the people

is when they take the trouble to consider moral issues; and it will serve as a warning to corrupt politicians that there is a point beyond which they dare not go in the work of debasing the life of the community. Mr. Edward M. Shepard, the Tammany candidate, is a man of good reputation, who doubtless intended, if elected, to do all in his power to purify his administration; but his hands would have been tied by his supporters. "The people wanted a change," is the way in which Mr. Croker naively puts it. Yes, and they wanted a change for the better. The infamous rule of Crokerism could no longer be endured. But the Tammany tiger, although scotched, is not killed. It will take persistent and heroic effort on the part of the lovers of good government to destroy its power.

A Dearth of Missionaries.

A few years ago the Student Volunteer Movement stirred the heart of the churches. It seemed as if a new era had dawned. Five thousand young people offered themselves for service in foreign mission fields. And now comes the startling intelligence that the Presbyterian Mission Board is finding difficulty in obtaining recruits, and it has sent out a letter to the theological seminaries urging them to use their influence in inducing their students to take up foreign missionary work. Great as is the demand for money; the demand for men is still greater. This change in the situation is accounted for in part by the circumstance that when the churches failed to respond the student volunteers, many of them, stepped aside and began to follow business pursuits, under the conviction that they ought to stay at home and make money so as to render it possible for others to go to foreign fields. But already the cry for more laborers is beginning to be heard. Must the call be made in a timid, halting way, lest there be more volunteers than the Church can enlist?

Duties to the State.

The Reformed Presbyterian church of Boston has expelled from its membership Mr. James Jackson because he has taken the oath of allegiance to the United States. In the eyes of this church the constitution of the United States is an infidel and immoral instrument because it does not recognize the God of nations and ignores the Kingship of Jesus Christ. Hence they decline to identify themselves with this government, at least in the way of exercising citizen rights. They, however, pay taxes cheerfully for the protection and privileges of citizenship. Many of them even fought in the Union army during the war of the rebellion. But they draw the line at voting. They are ready to render unto Caesar the things that are Caesar's just as soon as there is outward conformity to their views, but not before. Surely, the government under which we live is nearer the ideal than the government of Caesar to which Christ enjoined obedience?

Papal Excommunication.

Rome has an arm of marvelous outreach, and when she strikes she strikes with an iron hand. The two things which she demands from her priesthood are silence and submission. These Father Crowley of Oregon, Ill., has refused to give, and now he is made to suffer the severest punishment which the church can mete out to her disobedient sons. His offense is that of bringing grave charges against members of the

priesthood, and especially against Bishop Muldoon. When a retraction of the charges made was demanded he answered by offering to furnish proof of their correctness. The choice was given between life-long confinement in a monastery and excommunication. He has virtually chosen the latter, although his attitude is that of defiance, and he proposes to make his appeal to Rome where alone his sentence can be annulled. We pass no judgment upon the merits of the case, but we shall watch its issue with interest. The protest of a single man against abuses in the Church of Rome has generally been like a wave dashing against a rock. But there was a Luther and a reformation, and there may be other Luthers and other reformations.

Chicago's Liquor Bill.

Nearly one-third of the more than \$11,000,000 of Chicago's yearly revenue is derived from saloon licenses. Other facts and figures presented by *The Chicago Tribune* show the size, and consequently the political influence, of the rum business. There are 6,371 saloons in the city, and it is estimated that they sell 1,700,000 barrels of beer in a year, and, of course, large quantities of liquors. It is assumed that the saloons, big and little, take in an average of \$25 a day. Virtually all of them keep open on Sunday, and for a year of 365 days this means \$58,135,375 a year as the bar bill of Chicago.

College Foundations.

Yale College was established not only on a religious but on an unsectarian foundation. Whereas a modern institution like the Chicago University requires that two-thirds of its trustees be members of the Baptist church, Yale University, although virtually a Congregational institution, has no such restriction. It takes its trustees from any church organization. In welcoming the representatives of other universities to the bicentennial celebration President Hadley said:

"Nor does our brotherhood know any bound of creed. Even those institutions of learning which at some period in their history have had a more or less sectarian character tend to grow as the world grows—making their theology no longer a trammel but an inspiration, and welcoming as friends all who contribute to that inspiration, whether under the same forms or under others. Our common religion, so fundamental that we can all unite therein, teaches us broad lessons of reverence, of tolerance and of earnestness."

Only upon such a broad Christian foundation as this can the great universities of the future be built. To make them subservient in any way and in any degree to denominational ends is to narrow their scope and to stultify their mission.

The Canteen Controversy.

In the midst of the contradictory statements regarding the working of the anti-canteen law it has been somewhat difficult to arrive at the truth. A significant and decisive declaration has been made by General Miles in his report for 1901. He says:

Much has been said concerning the army canteen, which, when first established, was called the "amusement room," and afterwards the "post exchange." It was a place of amusement and recreation for the enlisted men, where they could enjoy reading books and papers, playing games, etc., and could purchase such refreshments, except liquors, as they desired. It was then an eminently successful institution and promoted the contentment and general welfare of the troops. Later, when what was known as the post traders' establishments were abolished, light wines and beers were authorized to be sold in the canteen. The government has now by act of Congress prohibited the sale of intoxicating beverages

in the canteen, and it is believed that no injury has resulted thereby and that the law has in the main been beneficial.

The army is composed principally of young men who have not formed the habit of using liquor, and although the majority of the enlistments actually occur in large cities, as the recruiting offices are principally located there, a large percentage of the men come from homes in the country and small towns and villages in every part of the United States. The prediction that the change would prevent enlistments and increase desertions has not been fulfilled. Since the law was approved, namely, on February 2, 1901, the recruiting stations have been thronged with men seeking enlistment for the service, 25,944 men having been enlisted since that date, and the percentage of desertions is now far less than in former years.

A Dangerous Ordinance.

An effort is being made at present by the Chicago city council to repeal the ordinance which requires that all saloons be closed at midnight. To make this obnoxious measure carry there is joined to it a clause providing for the wiping out of the wine room. The two questions ought to be taken up separately, and while the present law forbidding all-night saloons ought to be kept on the statute books, the wine-room abomination should be brought to an end. It is a time for all lovers of social purity and good order to make their influence felt in balking this deep-laid scheme of the saloon men to secure "an open town."

Li Hung Chang.

Li Hung Chang, the famous Chinese statesman, is dead. According to the estimate of General Grant, who knew him somewhat intimately, he is to be ranked with Beaconsfield, Gambetta and Bismarck. But it is difficult to draw a comparison. He was an oriental, and to the westerner was very much of a sphynx. His career from obscurity to that of prime minister of the empire had in it many elements of romance. He was astute and far-seeing and saw clearly the direction in which China ought to go; but he was temperamentally a mediating man, and hence was often misunderstood by both extreme parties. Not a few, while recognizing his great ability, denounce him as a humbug and a trickster. One thing is sure, he was to the core a Chinaman, and died with unshaken faith in his ancestral worship. In the Boxer movement he took no part. For missionaries he had no love and called them "trouble makers." It is too soon justly to estimate his influence. Such a character needs perspective to enable us to see it in its right proportions.

Roman Catholic Church and Temperance.

It has always been a bitter drop in the cup of Roman Catholics that so many of their members are engaged in the saloon business. The cause of temperance is, however, spreading rapidly in that communion. The annual meeting of the Catholic Total Abstinence Union, which has just been held in Hartford, Conn., was largely attended, and the reports and addresses were encouraging and inspiring. It appears from the secretary's report that the society now numbers 85,411 members, in 970 branch organizations, and that the increase for the past year had been 4,190 members and ninety-three new societies. Archbishop Ireland, in an address, said that in years past the criticism had been made justly that the proportion of drinkers among Catholics was greater than among persons of other religions, but that now such a statement would be untrue, the change being due to the Catholic Total Abstinence Union and other similar organizations in the church.

CONTRIBUTED

AT LAST.

When on my day of life the night is falling,
And in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be thou my strength and stay.

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to mine own uplifting
The love which answers mine.

I have but thee, O Father! Let thy Spirit
Be with me, then, to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place—

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
Where flows for ever through heaven's green expansions,
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find, at last, beneath thy tree of healing,
The life for which I long.

J. Greenleaf Whittier.

THE LIQUOR PROBLEM.

F. D. POWER.

HERE it is. We talk of hard times, when it is estimated that Great Britain's drink bill is \$700,000,000 a year, or an annual cost of \$90 for every family, and Christian America spends \$1,200,000,000, or \$85 to every family. Never was there greater need for prayerful consideration of this great living issue. Statesmen, philanthropists, Christians, economists, thinkers and workers of every class must wrestle with this gigantic problem. Whether of the individual or of the nation, we ask, "Who hath woe? who hath sorrow? who hath contention? who hath babblings? who hath wounds without a cause? who hath redness of eyes?" the answer comes: "They that tarry long at the wine. They that seek mixed wine."

The bureau of statistics of one of our first states—Massachusetts—made important and impartial investigations and tells us of 3,320 paupers cared for during the year in state institutions, sixty-five per cent of the total number were addicted to the use of liquors. Of 26,672 convictions in the state for all crimes, sixty-six per cent were for drunkenness alone; in 22,000 out of 26,000 drinking habits brought about the condition which led to the crime. In 1,836 cases of insanity, thirty-six per cent were users of liquors. There is an awful leprosy upon us. There is a tyranny of one worse than the Turk; a slavery a hundredfold more savage than that which bound the negro, fastened upon our body politic. We have simply licensed hell. We grant the devil, for a consideration, absolute

freedom to produce misery and profligacy, cruelty, wickedness, disgrace and social demoralization; to transform the creatures of heaven into the felon, the harlot, the pauper and the madman. We have permitted an organized Satanic despotism to be reared in our midst, which has boundless resources, moves forward with gigantic strides, crushes millions of victims, inflames society with all the passions of the pit. It is the school of anarchy, the breeding ground of criminals, the nursery of woe, the sworn foe of the church. Economically, politically, religiously, this is the problem. To meet it, the conscience of the world must be awakened. Nothing will do but the total extinction of the saloon. We must smash the enemy.

You remember the battle of Manila Bay. It was black night when the American squadron approached its entrance; and Gridley, of the Olympia, signaled from the conning tower to the commodore on the bridge: "We are approaching the entrance of Manila bay." "Steam ahead!" came back the commodore's answer. Again, the signal from the conning tower to the bridge: "We are coming to that part which is supposed to be mined." "Steam ahead!" came back the commodore's order. Then the flash of fire and the boom of a great gun, and again the signal from the conning tower to the bridge: "The forts of Cavite have opened on us." "Steam ahead!" came back the commodore's reply. And on they went under the batteries, over the mines, into the heart of Manila bay; and when that May morning came, there stood the American squadron in battle array, flying the Stars and Stripes, facing the frowning forts and warships, the bands playing "The Star-Spangled Banner," and then came the conflict and the victory.

So must we crush the saloon, smother its guns, pulverize it. This is not the devil's world, and he must know it. This is God's world. The hand pierced on Calvary is on the helm of the universe. The Church of the Crowned Conqueror over death is moving on, conquering and to conquer, and all the foes of Jesus Christ must fall at his feet. The Cross is the solution of the drink problem.

Washington, D. C.

MY AGENT.

CHAS. A. CRANE.



WHAT one does by another he does by himself," is the maxim of law upon which the doctrine of agency rests. This is the underlying, operative principle in our representative and republican form of government. Wherever representatives are used the principles of agency apply. Ours is a representative government. It is administered by the agents of the people. The sovereign people direct their agents, servants, representatives, officers, by constitutional provisions, in which the duties of these officers are named. The people constitute the nation, while the officers selected by the people for the various departments—legislative, judicial and executive—constitute the government.

Mr. Frederick R. Coudert, Jr., in arguing the Porto Rico case before the United States Supreme Court, makes clear this very important distinction between the government and the nation, and it is a distinction which every American citizen who seeks to avoid no responsibility should ever keep in mind. He said:

"The American nation is sovereign. It can go where it pleases and do what it pleases, and its powers are limited only by the force which other nations may use against it. But the government is not sovereign. The people are sovereign, but the government is not. This is the great fact which distinguishes our constitutional law from that of most of the nations of Europe."

This makes it clear that the people rule in this country by their representatives or agents. The doctrine of agency comes in right here and declares that "He who acts through another acts through himself." The deeds of our agents are our deeds. If they frame iniquity by the law, they do so for us, for they are our agents. If they make a covenant with death and an agreement with hell, we stand for them. They are ours. If our agents run saloons, retail and wholesale, so do we. This is rather embarrassing to a minister of the gospel, but it is quite as true as it is embarrassing. To be preaching and running a saloon at the same time makes a common preacher ashamed when it is called to his attention. And that is what I do now, for the fact is that our agent is a saloon-keeper, and, like most saloon-keepers, he is a law breaker. Hold the doctrine of agency with one hand and these facts with the other.

Our agent is running retail saloons. We cleared over \$22,000 up yonder in an unlawful saloon last year in East Taugus, Maine. We did almost as well, clearing about \$19,000 last year, in a like saloon in Leavenworth, Kan. Both of these saloons of ours are in prohibition states. He sells—our agent does—from bars of our own, in almost all of the old soldiers' homes, violating at once the laws of common gratitude and of God.

Our agent will, for \$25, give a brothel-keeper a license, a permit to sell liquor in Brookline, Malden, Quincy, in Maine or Kansas. What I do by my agent I do by myself. My representative, running saloons, thus makes his shame and infamy mine, unless I refuse to endorse that agent's administration of public affairs. And that is just the whole difference between vice and virtue—consent. Consent to this and it is yours, truly. Virtue may be ridiculed, assailed and crucified, but it never changes to vice without consent.

When the administration of public affairs or of the government is committed to a political party we call it a Republican or a Democratic administration, as the case may be. Parties are for the purpose of making the will of the people operative in the administration of affairs. If the history, policy, and practice of these parties warrant me in believing that they will continue the legalized saloon, then and in that case, if I support either of these parties, I share with them the guilt of the infamous business of putting the bottle to my neighbor's lips. I thereby ratify my agent's practice. And this conclusion is not affected by the declaration of any other intent. The case is clear. The reasoning is conclusive. There is no escape. The abomination of legalized vice is not to be laid at the door of the government, but at the feet of the *people whose agents administer the government*. If this be a hard doctrine, it is not nearly so bad as the facts which sustain it. And instead of distributing responsibility among a vast multitude *this doctrine clinches it upon him that votes for those political parties which are "committed to the license policy and refuse to put themselves on record in an attitude of open hostility to the saloon."*

Hence the general conference of our Methodist Episcopal church declared in 1892 and in 1900 that

such political parties ought not to be supported by Christian men. My agent for the administration of the government is the political party I support. If the practice of this agent of mine perpetuates the license system, can I call myself a Prohibitionist without warping my integrity and seriously fracturing the truth? Can wrong be done and the responsibility for it never be fixed? Nay, verily. The evils of my agent are mine. If his evils may not be cured, I can do nothing to save myself from sharing them except *dissolve partnership with such agent*.

Since the administration of the government is committed to political parties, I am free to choose between them. If my free choice takes one committed to the license system, then that system is mine.

Turn, now, and see this infamy of licensed evil in full bloom. You men who want to be good must see these facts of your own. Look, then, for an instant, upon the deeds of your agent who is applying the license system to the nameless vice.

Your agent is managing houses of ill-fame. "Qui facit per alium, facit per se." "He that acts through another acts through himself." Stand up, brethren, to the law and the facts, and hear Rev. F. H. Morgan, treasurer of our Methodist Mission in the Straits Settlement, who, after visiting Sulu, writes: "There is a quarter set off by the commanding officer as the recognized resort of prostitutes. They are segregated, and only soldiers are allowed to consort with them; sentries are posted at the entrance to keep peace and order and to prevent the escape of the woman and the entrance of natives, and it is a recognized institution of our military occupation." The same system seems to prevail in Manila. Dr. J. Abells, in the employ of you brethren and of the United States army, has issued certificates of inspection of "fallen" women in Manila, and photographs of these certificates are in my possession, to be given to any inquiring friends. Gentlemen, if the law is to be respected it must be respectable. No law licensing vice can be respectable.

The nameless vice and its twin sister, the dramshop, are yours by every law of agency and of reason. They are protected by your agent, the government, which is administered by your chosen political party. Support such an administration, and you cannot escape its guilt. Praying and religion will not cure this hurt. Righteousness and the ballot are the weapons by which you may protect yourselves from these twin infamies. Yet after all there seems to be a sense of justice here. Men get what they ask for, work for. Russell Sage complains not for the lack of the love of his fellows. He is not working for love. The Pharisees prayed to be seen of men, and they were seen—that's all. You vote with the saloon and you get what you vote for. You are paid in full. You do not complain. Neither will your ghost. To do such things and not to care is the last state in the dream of Dante, of whom the children said, "There is the man who has been in hell."

To say that you do not feel personally responsible for the saloon, when your agent runs it, is to confess that you have divorced your reason and your feelings.

What I do by my party, I do by myself.

Boston, Mass.

"See the capitalists riding along in their fine carriages!" yelled an anarchist at a meeting in a Chicago suburb. "Where are *our* horses and carriages?" "The saloon-keeper's driving mine round," responded a red-nosed spectator with dejection.—*Spectator*.

INTERNATIONAL INDUSTRIAL COMPETITION.



ENGLAND and other European countries are anxiously asking for the causes of the commercial supremacy of the United States. A recent number of the English edition of the *Review of Reviews* says:

"*Cassier's Magazine* (an English periodical) contains an interesting series of short articles by some of the most prominent engineers and business men in the United States upon the question of American competition. Most of the writers

agree in saying that the American workman is the chief agent in enabling American manufacturers to take first place in the world. Mr. Walter MacFarland of Pittsburg gives one important reason for this. He says: 'It appears that the American workmen are much better timekeepers and far less given to dissipation than those in Great Britain. One of the best firms of British shipbuilders, which has had no trouble with its men for years, recently stated that there is a loss of time amounting to nearly twenty per cent, due largely to drunkenness. If anything approaching these figures is true generally, there can be no surprise that (English) firms open to competition from well-managed American works should have a hard time.'"

In inquiring as to the cause of this greater sobriety of the American, the fact appears that twenty years ago business interests in the United States paid no attention to the effect of the beverage use of alcohol or of tobacco on working ability. About that time, the now almost universal study of physiology, which includes with other laws of health those which relate to the nature and effects of alcoholic drinks and other narcotics, began to be a legal requirement for all pupils in the public schools of this country.

During the past ten or fifteen years the children have been carrying from the schools to the homes of the 75,000,000 people of the United States the story of the evil nature and bad effects of alcoholic drinks and other narcotics. As a result of the diffusion of this knowledge the railroads of the United States now almost universally refuse employment to men who drink whether on or off duty. Hon. Carroll D. Wright's Labor Bureau investigations show that more than seventy-five per cent of the employers of skilled labor in the United States require total abstinence of their employes and fifty per cent of the employers of unskilled labor demand the same. These requirements, the cordial acquiescence in them by the employed, and the commercial supremacy which this knowledge helped to secure to the United States, have been promoted by the truth taught by the school that alcoholic drinks injure working ability.

The different reception given by workmen to the employers' demand for abstinence where scientific temperance is not taught in the public schools is well illustrated by the following incident: The manager of the Borsig factory in Germany recently posted an order forbidding the workmen to bring into the factory beer or other spirituous liquors or to drink the same during working hours. The workmen, numbering over a thousand, held a meeting and objected to the order. The next day they conspicuously carried in their beer. During the excitement caused by the order a pamphlet appeared by an old factory official who affirmed that the use of alcoholic drinks was detrimental to the laborer's own interest. He referred

to the cleverness and sobriety of the American workman, which makes them able to do very exact and precise work, which, he says, is not possible in German industry because of the drinking habits of the laboring classes.

The American workman does not resent the employer's demand for abstinence because he has learned, often from his child in the public schools, that alcohol not only dulls the brain, but weakens that nerve control of muscle that is necessary to the precision essential for fine work.

The nomination for knighthood of Sir Hiram Maxim, the American-born inventor, for his work in England, was one of the last official acts of Queen Victoria. In an article in the June number of *The World's Work* Sir Hiram furnishes indirect testimony to the same point. While describing the results of the English trade unions, he adds: "The English workman spends a great part of his earnings in beer, tobacco and betting; he has no ambition." Of course not, for beer in dulling the brain dulls ambition. "The American workman," he says, "wishes to get on; he accomplishes a great deal more work in a day than any other workman in the world." "He does not drink," says another English writer.

England is beginning to see the difference in results between occasional talks by temperance advocates to school children and the systematic graded public-school study of this topic required by law in the United States.

At a recent meeting in Birmingham, addressed by the Archbishop of Canterbury, the presiding officer, Mr. Edwin Smith, said: "We are being beaten in skill . . . by America. She has been lavish in spending money in educating the brains of her people while we have been lavish in poisoning them. If we spent per head on alcohol the same as America, our drink bill would be about sixty-six million pounds less than it now is. We can not succeed commercially while we are handicapped in this way to the extent of forty-eight per cent. The great mass of the working people in this country are totally ignorant of the effect of drink." He said that England ought not to leave the education on this subject merely to the temperance societies, but that it "should be undertaken by the state. Surely if the state must encourage the traffic for revenue it should in fairness educate every child in government schools as to the nature and danger of alcohol, and the benefits of total abstinence." He added in closing: "If the state will only educate the children against strong drink . . . England commercially may even yet be saved."

It has been wisely said that "industrial supremacy belongs to that country which enjoys the cheapest materials, the most improved machinery, and the most efficient labor." As clear brains and steady nerves are needed for the preparation of both material and machinery as well as for their use in production, that nation, other things being equal, whose brains are not dulled by alcohol and other narcotics, will win in the world's competitions.

A dignified clergyman had a parishioner addicted to drink, and one night met him coming home in such a condition that he remonstrated with him on the spot. By way of clinching his argument, he asked, "What would you say if you were to see me reeling down the road in a state of hopeless intoxication?" The offender appeared to be deeply impressed and answered fervently, "I wouldn't tell a soul, sir."

SUBSTITUTES FOR SALOONS

LEE L. GRUMBINE.



THE subject of "Substitutes for Saloons" is brought up again by the appearance of the third in a series of books purporting to give the results of certain investigations made for the "Committee of Fifty," in which the "Legislative" and the "Economic Aspects of the Liquor Problem" were set forth in the other two volumes already published.

The worst that can happen in reference to any public evil like the saloon is to have it helplessly taken by society as a matter of course; an evil, but a necessary evil; a thing that must be endured because it can't be cured. It is, therefore, a distinct gain when the evil is discussed, no matter in what light; and Prohibitionists should be familiar with everything that is said and written touching every phase of the subject.

The substitutes favorably recommended in the book under consideration are "Clubs—athletic, social and political; people's institutes; night schools; public recreation parks and play grounds; university extension lectures; open libraries and reading rooms; branch and traveling libraries; free reading and combination smoking rooms; Young Men's Christian Association buildings; missions; dancing halls; gymnasiums; public baths; theaters; art galleries; museums; free musical concerts; picnic grounds. etc., etc.

It does not seem to occur to the writer of the book that we already have all these in reasonable abundance, and still saloons flourish and drinking increases and boys become drunkards, and men, women and children are ruined by the legalized saloon.

What insanity is this that would impose upon philanthropically disposed society the burden of furnishing to the weak and degenerate (largely the product of saloons) all sorts of entertainment to bribe them to do their own duty, so as not to disturb the saloon nabob in the exercise of his legal franchise to pull down, to ruin and to destroy, and not to deprive the two-faced politician of his dual support of professional piety and professional vice? Let the saloon first stand on its own bottom, like every other crime and public wrong; take out from under it the props of the law; then talk to temperance people about their duties. For then it is no longer a political, but a social question—one of morals and philanthropy—while now it is primarily one of politics. It is assumed that the saloon exists on the same plane with other vice, which it doesn't. If only it did, it were comparatively easy to be dealt with. It is deliberately cultivated and fostered by law. It is first and foremost a political question. It is hardly a social question at all while license exists. Abolish license, and the common law will deal with it as a common nuisance.

Nor is it to any considerable degree true that the saloon ministers to the "satisfaction of the social instinct." If the social instinct takes men to the saloon, what is it that takes the sideboard and the beer keg to the social club?

"Substitutes for the saloon" invariably mean competitors with the saloon, which means more saloons. To substitute is to replace one thing with another. To substitute for the saloon you must do away with it; not try to compete with it.

Lebanon, Pa.

PLEASANTRIES.

In *Winter's Weekly* Mrs. A. Stannard tells the story of a sorely tried girl of tender years who was seen to bury something in a garden. It turned out to be a leaf of a copy-book, upon which this was written: "Dear Devil, please do come and take Aunt Mary away at once."

The Literary Editor—That fellow Scribbler sent in a poem this morning entitled "Why Do I Live?"

The Editor—What did you do with it?

The Literary Editor—Returned it with an inclosed slip, saying: "Because you mailed this instead of bringing it personally."—*Indianapolis News*.

Auctioneer—This book, gentlemen, is especially valuable, as it contains marginal notes in the handwriting of Alexander von Humboldt. A hundred marks are offered. Going—going—gone. It is yours, sir. (The autograph marginal note by the renowned scholar was as follows: "This book is not worth the paper it is printed on.")—*Humor-Bacillen*.

Mrs. Carlyle had an accurate knowledge of the effect of bodily ailments upon the pen. Miss Jewsbury, the writer, was once staying with her at Chelsea, when a caller appeared. "Geraldine Jewsbury is here," Mrs. Carlyle explained; "but she is in her room with a bad cold reviewing a novel." She paused, and then added grimly, "I am sorry for the novel that is reviewed by Geraldine when she has a bad cold."—*American*.

The palm for absent-mindedness is taken by a learned German professor, who one day noticed his wife placing a large bouquet on his desk. "What does that mean?" he asked. "Why," she exclaimed, "don't you know that this is the anniversary of your marriage?" "Ah, indeed, is it?" said the professor, politely. "Kindly let me know when yours comes around, and I will endeavor to reciprocate the favor."—*Selected*.

Dr. Pitcairn, being in a church in Edinburgh where the preacher was not only emphatic, but shed tears copiously, was moved to inquire of a countryman, who sat by him, what it was all about. "What the mischief makes him greet?" was the inquiry. "Faith," said the man, slowly turning round, "ye had may be greet yoursel', if ye was up there and had as little to say."—*Argonaut*.

A clergyman was very anxious to introduce hymn books into the church, and arranged with the clerk that the latter was to give out the notice after the sermon. The clerk, however, had a notice of his own to give out with reference to the baptism of infants. Accordingly, at the close of the sermon he arose and announced that "All those who have children whom they wish to have baptized, please send their names at once to the clerk." The clergyman, who was stone deaf, assumed that the clerk was giving out the hymn book notice, and immediately arose and said, "And I should say for the benefit of those who haven't any that they may be obtained at the vestry any day from three to four o'clock, the ordinary little ones at one shilling each, and the special ones with red backs at one shilling and four pence."



OUR PULPIT.

SALVATION FROM THE SALOON.*

BY OLIVER W. STEWART.

Text.—"Prove All Things; Hold Fast That Which Is Good."



THE subject on which I am to speak naturally raises the question, "Salvation for whom and how is it to be obtained?" Perhaps the first one who comes to your mind now as needing salvation from the saloon is the drunkard. The chains of the slavery of drink have been forged upon hundreds of thousands of men. Under the influence of habit they sink lower and lower. All efforts to save them seem unavailing, or nearly so. Yes, drunkards need salvation from the saloon. But it is not my purpose to discuss the question from the standpoint of the drunkard's need, for he is not the only one who is being lost on account of the saloon, nor is he the most important.

Others will say that we need salvation from the waste and extravagance of the liquor traffic. Attention is called to the fact that over one billion dollars are spent annually over the bars of the saloons of the land. To save the country from this fearful waste certainly would be worth while. If we could put into the legitimate channels of trade the money that is wasted for drink, business would have a revival that would be permanent. Such a thing as hard times would be almost unknown. Important as this is, however, I do not consider it the most important salvation.

Others ask, "How can we save the government from the saloon?" and well may that question be considered. Our politics have become corrupted by the presence of the saloon. Politicians court its favor, legislators think of the interests of the liquor traffic and do its bidding. The day is rapidly approaching, if not already here, when no legislation of any kind for the interest or benefit of the people can be passed except by the consent of saloon-keepers through their agents, the public officials. One of the certain results from this must be that conscientious, godly, Christian men will turn away from political service, refusing to attempt to serve their country when in doing so they must first of all serve the liquor traffic. But there is something still more important for you than to save the country, and to save the country would not be unimportant. It would be well worth the sacrifice for all of you to lay down your lives that your country might live and that her government might continue and her institutions be saved; but, the salvation from the saloon about which I wish to speak comes much nearer each of you than anything I have yet mentioned.

As a basis for my argument I submit this, that the salvation from the saloon that is most needed now is the salvation of Christian voters from complicity in

the legalization of the liquor business. I intend to make this so clear that I cannot be misunderstood.

Let it be remembered, speaking broadly and generally, that the traffic in alcoholic beverages is a legal business. The saloon business is a legal business. It may violate some of our laws. Undoubtedly it does. But the fact remains that there are other laws which relate to the saloon and that it can exist without violating those laws; that the government, state and national, recognizes the traffic to protect it and does protect it. The supreme question confronting the government and the saloon is, "What shall be the attitude of the government toward the liquor traffic?" The supreme question for the individual is, "What shall be my attitude toward the sinful policy which my government pursues with reference to the traffic? Shall I approve that policy and thus become equally guilty not only with the government, but with the saloon itself, or shall I disapprove that traffic, and if I am to disapprove it how may that disapproval be so expressed as to leave me guiltless in the presence of the sinfulness of the saloon and its legalization by the government?"

I need waste no time on the question of the policy of the government toward the saloon, for it certainly is well understood by this intelligent audience. Nor need I take much of your time to point out the fact that prohibition, if it were a failure so far as putting an end to the liquor traffic is concerned, would still be a success so far as freeing the government from its complicity in the business. The government, like the individual, is bound to do right. The question is not whether it will pay most to do right. The question is not so much what is the effect of doing right, but what is right. For example, some people contend that under prohibition we would have many low dives and disgraceful, disorderly saloons in violation of the law, but that under high license these places would give way to orderly, decent saloons that would not be such a disgrace to the community. I do not for a moment believe that this is true, but, assuming it to be true, what has a Christian government accomplished? It has made the temptation greater and it has made sin seemingly respectable, and I have a conviction to the effect that no Christian man, and no group of Christian men and no Christian state have any business attempting to make a bad thing look good. Ours is a fight, not a compromise.

But I must discuss the question which I have announced to be my theme, that is, "How can you save yourself from complicity in the sinful policy of your government?" A discussion of this question, of course, takes us dangerously near the political arena, and there are some people who are never so badly frightened as at the advance of a thought or an argument that has to do with political duty. But an audience of Christian people is certainly brave enough to face anything that has to do with Christian duty, and this question is of that kind.

In this country we have government through political parties. I do not say it is the best kind or the best way, but it is the kind of government we have, or it is the way that we govern. Our voice in government is heard through the medium of our political party. Of course some of us are more independent than others. Some would never think of scratching a ballot, but always vote a party ticket straight. Others would scratch a ticket occasionally, leaving off some particularly bad candidate. Some others would go so far as to stay at home occasionally from an election, and others even to the extent of now and then

*Delivered before the International Christian Endeavor convention, Cincinnati, Ohio.

voting another party ticket. Underneath all this, however, is one law of which we must not lose sight, and that is that when we vote a party ticket, whether we do it once in four years or once in twenty years, we vote for the things that party stands for. You may not believe in the things it stands for. You may vote its ticket because you believe in only one of the things that it stands for, whereas it may stand for nine other things that you do not believe in at all, but when you vote a party ticket you vote for all the things that it stands for, without regard to what your belief in them may be.

Nor does the question of your prayers enter into this matter. You may pray for one thing and vote for the opposite, in which event, so far as your citizenship is concerned, it would be your vote that would count. You would lose your prayer.

The saloon policy predominates in this country. The license of the liquor traffic is the plan generally adopted. That mere announcement of itself necessarily means that this country is governed by saloon parties, for the country can have no policy except it gets it from parties that rule. The only question then left for consideration is what is your relationship to the political parties that stand for the license of the liquor business. That brings me to the question of your need of salvation.

Any Christian man who votes the ticket of a political party that stands for the license of the saloon votes for the saloon. The Christian man who votes for the saloon is in need of salvation from the saloon. The fact that the saloon is in power, and that this government is committed to it and to the license of it, proves that there are thousands, I might say millions, of Christian men who need to be saved from the consequences of their own acts in supporting that policy.

It is not necessary that I should point out what you are to do. I feel that the road in that direction is plain, but it does seem very necessary for some one to point out what we ought not to do. We ought not to give our votes and our support to political parties that stand squarely opposed to what the Church and Christian people long ago have declared to be the proper policy for the government to pursue with reference to the saloon.

It is our very lack of independence that defeats us. It is our slavery to party that in turn enslaves us to the saloon. Why should the men engaged in the liquor business have more influence in party councils and more power as to party action than the Christian men of the country? They are not wiser than we. They are not more patriotic than we. They do not control more wealth than Christian men do. They are not better educated. There is not one thing in their favor which we do not possess to a greater degree, except that they have real political independence. No party, no politicians, can control the votes of saloon men except on the basis of doing the bidding of the saloon.

But the disgrace of our Christian civilization today is that we Christian citizens who love God supremely and who would die for the Church and count it a joy to do so, can be chained to the chariot wheels of the saloon business if our political party need seems to demand it. If one-tenth of the Christian voters of America would walk up to one election as independently as the saloon-keepers approach the ballot box, we would have the politicians and parties of this country at our feet begging for the slightest indication as touching what we want, and we would find

them quick to do the thing we wanted as soon as they ascertained what it was.

As it is, no politicians of any note in this country, outside of the handful of men who really vote their convictions on the saloon question, concern themselves in the slightest degree as to what Christian men want or what the Church resolves about the saloon. They go on their way giving it license and protecting it. And they do that because they dare to. They understand perfectly well that they can violate the teaching of the Church and spit upon her resolutions and that her people will not resent it.

That would not be specially alarming, certainly would not be worthy discussion before this assembly, were it not for the fact that our support of parties and politicians who serve the saloon first and give the Church the crumbs that are left, is the support that makes us guilty. The question is not what can you absolutely prevent. You, perhaps, cannot prevent any great amount of evil in this world. Certainly you cannot prevent the evil that others do to any large extent. But you can do right yourself, and to do anything else than right is to do wrong, and by the thousands the Christian voters of this country are doing something else than right about this thing.

Salvation from the saloon. Who needs it? The drunkard needs it. Who needs it? The business man needs it from the sinful waste of the liquor traffic. Who needs it? The government needs it from the peril of saloon rule and control of its institutions. Who needs it? More than all others, the Christian man needs it. He needs salvation from his own guilt and complicity in the sinful policy that his government now pursues.

Who can save the Christian man from this guilt? He alone can save himself. He must save himself. He must save himself if it breaks up every party in America. He must save himself if it dethrones every whisky politician in power. He must save himself if it requires him to build a new party. He must save himself though it takes him into a party that he long has ridiculed and has never even dreamed that he would ultimately support. He must save himself or he will be lost and with him will go our institutions, our commerce, our prosperity, all swept away in one tremendous ruin.

Will he save himself? Yes, he will. The gospel of Jesus Christ is yet a motive to hold men true. Faith in God and in the right is yet in the world to inspire men to noble, higher living. Yes, the Christian manhood of the country will save itself and when it does the saloon will die.

Chicago, Ill.

General Ludlow says: "The use of intoxicating drinks of any kind in the tropics conduces effectively to attacks from diseases. It is believed by this department that absolute prohibition is imperative. In almost every case of yellow fever among American troops in Cuba it has been found that the patient was in the habit of drinking. It is particularly important, where a large proportion of the troops are recruits, that nothing be officially done to create in them the habit of using intoxicants. To establish canteens in the tropics is to render the temptation of sociability and companionship practically irresistible, and the habit of drinking is readily acquired."

A man there was, though some did count him mad;
The more he gave away, the more he had.—Bunyan.

BIBLE SCHOOL.

WORLD'S TEMPERANCE LESSON.

Lesson for Nov. 24, 1901. Is. 5: 8-30. Golden Text—Woe Unto Them That Are Mighty to Drink Wine. Is. 5: 22.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

Isaiah and His Times.

ISAIAH, the statesman-preacher of Judah, the greatest of the writing prophets, began his work in the latter days of Uzziah, B. C. 750, and continued until about the close of Hezekiah's reign, B. C. 698. Of King Uzziah, the sacred historian has said, "His name spread far abroad; for he was marvelously helped, until he was strong" (2 Chron. 26:15). Regarding this prosperity there are many indications. The land was "full of silver and gold" (Is. 2:7). There were great landed estates (Is. 5:8; Mic. 2:2, 9), while the most elaborate palaces and the luxury of summer and winter homes, were numerous (Amos 3:9-15); and there was no end of horses and chariots (Is. 2:7). But as the nation increased in prosperity it sadly declined in morals and religious power. The poor were defrauded, oppressed and evicted through injustice (Is. 1:23; 3:14, 15; Mic. 2:2, 9; Amos 2:6, 7); the social evil and idolatry prevailed (Is. 3:16; Amos 2:7, 8), and drunkenness became rampant (Is. 5:11, 22; Amos 2:8; 4:1; 6:6). It was at such a time that Isaiah appeared. In the opening of the present chapter he, like our Master on occasion, spoke by parable against the chosen people. We see him, as it were, going forth into a beautiful, highly favored vineyard, but finding only wild grapes where the choicest clusters should have been borne. This unproductive vineyard, the prophet explains, is the house of Israel (v. 7). The object of the teaching is to arouse his hearers out of their unconcern, to a hearty longing for the righteousness of God.

V. 8-10. The Idol of Self. "Join house to house, field to field." The first woe is pronounced against grasping after property beyond one's needs and associated with the oppression of the poor. It is the sin of covetousness, which is idolatry, common to all ages and reaching, alas, even into the Church. A deception of covetousness is that it may be a respectable sin, calling forth the admiration of many; but it is fatal to true, spiritual life. * * * "Many homes shall be desolate." The prosperity gained in the worship of self, it is implied, shall one day by the death, captivity or degradation of the owners be nothingness.

V. 11. Serving the Appetite. "Woe unto them." This is not a threat, but a plain statement of the natural consequences of reaping as one sows. * * * "Rise up early, follow strong drink." The first thought of the strong drinker is for more intoxicants to "brace up" the nerves injured by previous excess. He is already "gone into captivity," (V. 13) through a habit which can only be broken by the grace of God. Luke 4:18. * * * "Continue until night." The saloon is the first place open in the morning as it is the last to close at night, a sufficient indication of the hold it has on its patrons. * * * "Till wine inflame them." Inflame, poison the brain. The reddened face and eyes of the drinker tell of extra blood drawn to the brain. At first there follows exhilaration with lively thoughts and words, making the drinker jolly. He is deceived by the thought that alcohol is doing him good. It really has a paralyzing effect. A drunken man staggers because his brain and spinal cord become partly paralyzed, so that they cannot do their duty well. (Craig). Alcohol paralyzes or benumbs the nerves also; if a little is held in the mouth for a moment, the tongue and cheeks become numb. This is why, if a tired man takes his grog,

he feels rested, because his nerves are benumbed, when in fact he is weaker than before. So when he is cold, if he takes alcohol, his senses become benumbed and he seems to feel warmer, when in truth he is nearer death from freezing. It is this inflaming, benumbing power of alcohol that makes it so deceptive. "Whosoever is deceived thereby is not wise." Prov. 20:1. The effects of tobacco are much the same as those of alcohol.

V. 12. God Is Forgotten. "Harp, viol, pipe." Music was common in ancient banquets. Ch. 24:8, 9; Amos 6:5, 6. Designed to elevate the soul to heavenly thoughts, it is misapplied in the serving of the idol of self. Bacchanalian songs which in their impurity poison the soul, go hand in hand with strong drink that poisons the body. * * * "And wine, are in their feasts." Wine is three times mentioned in this lesson. Music and wine are brought together in the vilest drinking dens of to-day. It was so anciently. Is. 24:8, 9. * * * "Regard not the work of the Lord." Because their belly is their god. Phil. 3:19; Job 1:5. No right thought or sense of God can be had amid such revelry. All elaborate feasting and drinking tend to God-forgetfulness. Luke 16:19, 21. Drink sears the conscience as with a hot iron. 1 Tim. 4:2. Where the habit prevails, it is difficult to arouse public opinion; to some extent the conscience of the Church may be in danger.

V. 13. Warning Disregarded. "Therefore." Because of not regarding God's judgment and warnings. * * * "Gone into captivity." The captivity began with the drink habit (V. 7); in time it bound as with a strong rope. V. 18. Their worst captors were not Babylonians or other foreign enemies, but habit acquired by serving self. The former could bind for time, the latter for eternity. Mat. 10:28. * * * "Have no knowledge." They are deceived. Prov. 20:1. Loving darkness rather than light, because their deeds are evil, they suffer sin, with terrible power, to darken their understanding and to benumb their perceptive faculties. Drinking men profit neither by their own experience, nor by that of others. Luke 19:44. * * * "Their honorable men are famished." In awful contrast to their luxurious feasts. It is the famine of the soul, of the Word of God, that is spoken of. Hos. 8:11. * * * "Their multitude dried up with thirst." The common people were included. The lamentable effects of strong drink are felt far beyond the immediate participants in dissipation, including innocent ones in the family who are brought to rags and hunger, (Prov. 23:21) and in homes wrecked.

V. 14. Increased Death Rate. "Therefore." Because of wilful ignorance and sin. * * * "Hell has enlarged herself." Sheol, the unseen realm of the spirits. So great has been the slaughter, as the result of sin, that the world of the dead is, in poetical figure, too narrow to accommodate all who would enter therein naturally. Life insurance companies refuse to accept drinking men as risks. * * * "And opened her mouth without measure." Devouring the Jewish people as a ravenous monster or as the earth opened and swallowed humanity. Num. 16:30, 32. * * * "Their glory." Those who are given to strong drink glory in their shame, instead of in God. Phil. 3:19. * * * "Multitude." It is a way so broad and easy, that many go in thereat. Matt. 7:13, 14. In the city of Chicago the saloons and bars number 6,400; tobacco and cigar stores, 1,820; total, 8,220; as against 4,420 stores in which provisions are sold. * * * "Their pomp." The magnificence and pride which are associated with strong drink and banquets and in the revelry of high-class saloons. "He that rejoiceth." All of their drink songs and music and the mirth of their stupefied brains shall not save them from that which at last biteth like a serpent.

V. 15. Sin the Leveller. "The mean, mighty, lofty." From the vilest underground liquor dens to the magnificent gilded palaces of vice and the drinking places shamefully associated with our halls of legislature, all show the work of sin that brings all classes ultimately down to the lowest degradation. * * * "Shall be humbled." Nothing is more humiliating than the poverty, marked by rags, of the persistent drunkard and those depending upon him. Prov. 23:20, 21.

V. 16. Holiness Exalted. "The Lord shall be exalted in judgment." He shall be exalted as the Lord of hosts. His holy judgment shall be endorsed by all mankind as necessary towards righteousness. Though his mighty arm can break the strongest and humble the proudest, yet God is actuated only by judgment and justice. Ps. 89:13, 14. * * * "Shall be sanctified." Shall be regarded as holy by reason of his righteous dealings which all shall acknowledge. Ch. 6:3.

V. 17. Sin's Devastation. "Lambs feed as in their pasture." R. V. The ruins of the desolate towns shall become as feeding places for the flocks. Arab shepherds with their flocks shall roam at large. * * * "Waste places of

the fat ones." The few sheep over the large expanse shall grow fat. * * * "Strangers." Wanderers. R. V. This may refer to the invaders who entered to punish the people for their sins.

V. 18. Growth of Habit. "Woe unto them that draw iniquity." Represented not as drawn away by sin, but as laboriously drawing sin and temptation to themselves. * * * "With cords of vanity." The idea seems to be that of foolishly bringing sin and punishment upon themselves. To stand against God and his righteousness with false reasoning and deceptive excuses is vanity of vanities. * * * "With a cart rope." Harnessed to sin and its punishment by nothing less strong than a rope. So sinful habits develop from the smallest beginnings. The drink habit becomes so strong that it breaks through all restraints and insists on being satisfied at any cost.

V. 19. Defiance of God. "Let him make speed." They occupy the seat of the scornful. Ps. 1:1. They profess not to fear the approaching calamity. 1 Pet. 3:3, 4. * * * "That we may see it." The devil's common snare; let us realize it by our own experience. * * * "Know it." Run the risk of knowing evil, so-called "good." V. 20. So our first parents were led to transgress by desiring to know evil. Gen. 3:5, 6. No human line ever yet fathomed the mysteries and depths of sin madness, and the power of sin to darken the understanding against man's real good.

V. 20. Fatal Imposture. "Woe to them that call evil good." To state that evil is good is satanic. This is done by those who uphold moderate drinking as conducive to sobriety; who claim that the saloon is a public necessity; who advocate beer as a temperance measure; who favor Sunday license and recreation in the name of liberty. * * * "And good evil." Say all manner of evil falsely against God, righteous men, and righteous ways. Matt. 5:11. * * * "That put darkness for light." Being lovers of darkness rather than light they advocate the same. John 3:19. * * * "Who put bitter for sweet." Though it may seem sweet for a time. Prov. 9:17, 18. Religion and God's word are sweet. Ps. 119:103.

V. 21. Pride's Blindness. "Wise in their own eyes." Who place their own puny wisdom and reason above that of the infinite God, creator of heaven and earth. * * * "Prudent in their own sight." The drunkard boastfully claims that he can drink when he pleases and let it alone when he pleases. He fancies he is in no danger.

V. 22-23. Unbridled License. "Mighty to drink wine." The habit invariably grows by that upon which it feeds. Drinking men are boastful of the amount they can stand. * * * "To mingle strong drink." To produce variety in drinks by adding spices or by mingling different kinds as in the arts of modern bartenders. * * * "Which justify the wicked for reward." The perversion of justice and the acquitting of the guilty for bribes commonly go with the wickedness of intoxication. * * * "Take away righteousness of righteous." Destroy the rights of the righteous. The presence of the drink evil imposes a loss, in taxes and many other things, to the righteous. Nine-tenths of all crime is attributed to drink. Liquor fills our jails and hospitals with large cost to the innocent.

V. 24-30. The Result. "As fire devoureth the stubble." A familiar figure of the chaff and dry grass sinking in flames. This was to follow as a result of despising the word of God. * * * "Nations . . . shall come with speed." (V. 26). Such is the power of the Almighty, that heathen kings are brought to scourge the nation that sinned. As to its fulfillment, many of the points correspond to the captivity of the Hebrews by the Chaldeans; some to the final destruction of the Jewish state by the Romans. Matt. 24. * * * "Their roaring shall be like a lion." (V. 29) A terrible cry shall come from their lips. * * * "Behold darkness and sorrow." A picture of despair as the light and hope of heaven are darkened and gloom and distress overcome the despisers of God.

The following from ex-President Harrison's address, as honorary president of the Ecumenical Missionary Conference, which met in New York last spring:

"The men who, like Paul, have gone to heathen lands with the message, 'we seek not yours, but you,' have been hindered by those who coming after have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices."

FIVE MINUTES' SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.



HIS text sets up a cry against drinking wine and at once sweeps away all wine suppers and declares that the appetite fed by wine is dangerous. The great majority of people believe this. This afternoon I went to the polls and voted straight against the liquor traffic, but my ballot will only be a trifle by the side of a few others when the announcement is made in the morning papers. A great majority of people believe that the saloon is wrong, but this majority is divided into so many conscientious methods of fighting that the minority rules the country. We cannot say that because this man does not approve of my method, he is not opposed to my enemy. Perhaps he is as bitter against the liquor traffic, which is our common enemy, as I am, and may be more so, but his method of attack differs. There is no question regarding the strong current against the saloon. It does exist from one end of our land to the other, but the real question is the combining of the opposition. The methods of attack now are too antagonistic to each other, while the liquor interest remains a solid unit. That a united sentiment would overthrow the liquor traffic is generally acknowledged. It may be that some better method than exists now must be presented. Many have gotten discouraged with playing at battle, but whatever we may think, everywhere you will find myriads of tongues leaping out of prisons, asylums, dens of poverty, broken hearts, and all sending forth one cry, and that cry is: "The wine cup made us." There is not a sadder history and the depth of that sorrow is beyond measurement. It covers the nation like an ocean and smothers our vines of purity and beauty until the blossoms lie stained and buried throughout the land.

Our Father, have mercy upon us and help us to see that which is best in our national problems. Amen.

FOLLOWS THE FLAG.

One thing definitely settled is that beer follows the flag—no matter whether the constitution does or not—and thus we civilize the heathen. Julius Engle, the head of a big St. Louis brewery, says:

"We brewers are mighty friendly to the idea of imperialism. It has opened up a new and excellent field to us, and we have not been slow to take advantage of it. The natives of the Philippines, Cuba and Porto Rico, as well as the Chinese, have taken very kindly to American beer, which is an entirely new beverage to them. Our company is shipping hundreds of casks of bottled beer to Manila right along. Last week we filled an order for 10,000 cases and we have had single orders as high as 20,000 cases. I do not believe that a great deal of this is consumed by the soldiers or other Americans in the island, for I am informed that it is nearly all used by the natives. Our shipments to Cuba and Porto Rico are also very large, and are constantly increasing, but they are not as good markets as the Philippines. We are not kicking at all about expansion."

It will be observed that our export trade is growing. —*Illinois State Register.*

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

SHOWING GRATITUDE.*Topic Nov. 24; Ref. Isa. 25: 1-9. (A Thanksgiving Service.)*

THANKSGIVING sounds the anthem of praise all through the prophets and the Psalms. In the midst of the desolations of war and the lamentations over the captivity of Israel, the seers and singers among God's chosen people break forth into exultations of joy and thanksgiving. Nothing is more remarkable than this

Habit of Thanksgiving.

which marks the Hebrew writings. The inspiration of the Spirit of God can alone account for it. It is one of the distinctive peculiarities of the Bible. Other books there are full of the dramatic interests of human history, but none so full of praise, strangely mingled with pathos, as this. Gratitude and the expression of thanksgiving are matters of habit, as all attributes of human thought and activity. We need to cultivate this faculty, as we cultivate the habits of business, social, political and domestic life. Many professed Christians, conscientious and sincere, fail in the expression of their religious aspirations and experiences for the fear they have of formality. In our modern religious life, with its almost entire absence of ritual, or of the ceremonial, we are in serious danger of going to an extreme, and failing of any worthy expression of our spiritual emotions. This means spiritual starvation in the atrophy of our diviner faculties. For it is true in mental and spiritual things, as in physical well-being, that the unused faculty finally fails absolutely, or becomes so dormant that nothing short of some great personal calamity or overwhelming spiritual revival can shake us out of our lethargy. So it happens that many members of the Church never are known to pray, in public, or around the family altar. Yet some of them are true-hearted and otherwise loyal and devoted disciples of Christ. They simply have not formed the habit of prayer, or, fearful of falling into mere formality, they have gradually ceased to pray openly.

The Fear of Formality.

is one of the finer instincts of the spiritual life. And yet prayerlessness, the neglect of the Lord's Table, and ingratitude, and failure to give expression to our religious aspirations, are much more to be dreaded. The habit of doing every day the simple duties of the household, or the larger duties of social and business life, is what makes existence possible or endurable, not to say profitable and happy. And this habit of thanksgiving, of prayer, of praise, of spiritual helpfulness and hopefulness, is not less important in our religious life. Without it, development in real spiritual living is hardly possible. Thanksgiving is the heaven of love working out in activity, and speaking and singing out of the abundance of the heart. Let us cultivate the habit of thanksgiving that the comely old fashion of praise may not become another of the lost arts, along with reverence for sacred things and holy days, and regard for age, and due veneration for what is noblest and best in our institutions and constitutions of religious and political freedom. And may the present Thanksgiving season deepen and make tender our regard for the things of supremest worth to all our people.

STRAY THOUGHTS ON TEMPERANCE.

Of our efforts to control the rum power, Judge Pollock says of the prohibition states, "At least public opinion is not debauched."

A liberal brewer once built a church at his sole expense; but the stone-engraver cut the stone which was to immortalize the brewer's name with, "Built by— at his soul's expense."

Plutarch says, "One drunkard begets another"; and Aristotle, "Drunken women bring forth children like unto themselves." A report was made to the legislature of Massachusetts, I think by Dr. Howe, on idiocy. He had learned the habits of the parents of 300 idiots, and 145, nearly half, are reported as known to be habitual drunkards, showing the enfeebled constitution of the children of drunkards.

The following words are from a recent deliverance of the grand jury of Chicago:

"The members of this body are not Puritans. We recognize the necessities of a large city and the limitations of existing statutes. But the fact that at least ninety per cent of all criminal cases coming before this body have had some saloon connection, direct or indirect, convinces us that the interest of public morals will be subserved by a strict enforcement of existing ordinances governing the conduct of saloons."

Of 700 ten-dollar marked bills paid on a Saturday night by a Massachusetts manufactory to its hands, 400 by the following Tuesday were deposited in the bank by the saloon-keepers. This means that the saloons are robbing the laborer's family of four-sevenths of their living. Remove the drink curse—saloon—and the families of our laboring men would be elevated 400 per cent. The worst enemy labor has is the saloon.

The chief objection to the canteen is that it keeps under a man's very nose the opportunity to drink. If he is a man who drinks seldom it tempts him constantly to become immoderate. The saloon near by (there is no reason why it should be allowed near by under military rule) can be avoided, but the saloon that is in the barrack room or in the same building cannot. To the man who is struggling against temptation and trying to overcome his appetite, the smell of liquor, the presence of the bar, at times separated only by a thin partition from his sleeping room, constitutes an almost insuperable obstacle to a victory.

The late Lord Morris, the witty Irish judge, did not gain a very favorable impression of the House of Lords when he made his first speech there. When asked how he had got on he replied: "Well, I made wan mistake. I should have practiced spakin' to a lot of grave-stones before I addressed their lordships."

"Mamma, Johnny is such a mugwump that I don't want to sleep with him any more." "A mugwump?" "Yes, mamma. Didn't you tell me that a mugwump was some one who would not take either side? And that's the way with Johnny. He wants to sleep in the middle of the bed."—*Cincinnati Enquirer*.

THE HOME

My Little Man.

BY KATHLEEN WATSON.

Chapter IV.—Continued.

"What would you tell him, dear?"

"Oh, everything. But he knows how I never cry, how I am always happy now, how I have got you, doesn't he, Nell? God has told him long before this, hasn't he?"

I answered that since God was love, I thought this must be so.

After a short reflection, and rather sadly: "Still, I think father would like the letter, too, you know, because that would come straight from me—myself."

Now, it chanced that in the dear old by-gone days, Allan, being an orphan and absolutely without relations in the world, had been in the habit of spending his holidays with me in this same place, Crown Farm Court, where now his little son was with me in his stead. And nothing pleased that same son better than to listen as I told of the memories with which the air around was laden, and pointed out the various objects to which those memories attached themselves. I watched his blue eyes shine, his white cheeks fire and his hands clap together for joy, when I told of something of his father's doing which had beaten the ordinary record hollow, and—wondered how I had lived so long without him.

I got a pony cart and a wee pony for him, and we used to drive out together for hours at a time. The people on the estate and in the village soon got to look for his daily coming, as I am well sure they would never have looked for mine had I come alone. From his voice, his smile, his little touch, his every movement and gesture, emanated the subtle essence, the spirit of love. Though at five years of age initiated into all the woes of a life in which love was frozen out, yet an entire child of love he had remained.

Of course, I drew round his tiny life a thick, strong hedge of love through which no faint breath of the cold outer winds of unkindness could pierce, and I think there is no doubt that to a great extent our lives catch the colors of their environment and flash them back on the world about us; yet, also, and beyond this, the inward flame, the very heart of love, was my little boy's.

Though the chief adoration of his being was given to his father and to his father's memory, and after that, I think I may say, to me; yet for all the world beside, from prince to peasant downward, from the stars in the sky to the sheep in the meadow, he looked at all through the sunny spectacles of love.

To be able to put any trifling pleasure in the way of those in pain was his idea of supremest happiness. When we discovered that the blacksmith had a little son crippled from his birth, and we managed occasionally to hoist him up into our cart and take him for a long spin through the green, earth-scented lanes, and show him things charming and unknown of the woodland and the moorland; when we saw a small boy by the roadside sobbing his heart out over the bits of a broken slate that another big bully of a boy had dashed out of his hands for sport, and when we

brought him a new one, better and brighter than the old one in every way; when we found a lost, lame little Skye dog one day on the highway, and took it home and healed it and kept it with us always—the quiet ecstasy that shone in my darling's face at the delight of doing and originating such simple deeds of love—well, I set it down as one of the best things my eyes have ever looked on.

Now, the housekeeper at Crown Farm Court was a dear old lady of the name of Barbara. She had been in the family from time immemorial—that is to say, at least, that no one remembered a time when she was not there. She had seen my father brought home stark and stiff on a stretcher from the hunting-field; she had nursed me from my birth two months after that sad event; she had tended my mother, day and night, through all her long illness; and ever since, she, alone, of females had held the reins of government at the old home.

Her devotion to Waldo was almost pathetic in its intensity, and he in return had a special love for her, in that she was one of the very elect few who could talk to him of "Father". When I was busy in my study writing or attending to the affairs of my estate, and looking round in the midst of my work for my little boy, found him not, I knew always where to seek him. In Barbara's pleasant sitting-room, whilst she at her spinning-wheel wove the flaxen threads into linen that we only know of now in dreams, there he had his especial couch, and on it he would lie and listen to all her tales of "Master Allan" and the jokes which that young gentleman, together with his chum, had perpetrated. Barbara, too, was saturated with old-world lore and romance, and many a happy tea and strawberry feast did Waldo and I have with her in her cozy room, where the windows looked on to the rose-garden with the ancient fountain and the sundial in its midst, listening as she told the stories of a past which the march of something called Progress is fast crowding out of the remembrance of today.

Moreover, owing to good Barbara's ceaseless care, I was happy in the knowledge that my darling did not want any of those small attentions which it is within the province of a tender woman only to bestow. A black servant whom I had brought with me from the East, and the coachman, Bennett, who, as under groom, had also had the prime distinction of knowing and worshipping "Master Allan" in the old days, all vied with one another as to who could best please and serve his little boy. Accepting, in his sweet patrician way, all their services as his due, he at the same time threw himself gladly into the simple delights of their cheery company, and walked and talked with them as with dearest friends. Whilst as for them—I do not speak extravagantly, for I know them well—they would at any moment have freely given their lives for him had they been called upon to do so.

We got up a cricket eleven among the village boys; we leveled off a smart neat bowling-green from a field at the end of the park; we enrolled ourselves into a club and gave magnificent house-teas and suppers; the utmost good feeling and *esprit de corps* prevailed—my boy threw all the eagerness of his heart into the thing. And now, how often I see him, lying back in the little cart in which we used to wheel him across the fields, watching the boys at their games, clapping his tiny brown hands ecstatically at any special score that broke the average record, and calling out across the meadow:

"Played, Johnnie Parker! Played indeed!"

(To be continued.)

Wanted--An Answer.

By Liberty Hayward.



HOW can a woman make home happy when she has a drunken husband?" That was the question, and fifty-three mothers were gathered to face it—fifty-three, and nineteen held their babies in their arms. They lived their lives in that one ward of their city, where the "public good requires" the establishment of ninety-six saloons. At least, such is the theory; for be it known that, in regard to the number of saloons in any locality, the statutes of Illinois declare that "so many dram-shops as the public good requires" may be licensed—not more.

In this one crowded ward, where workingmen live close to factories and shops and railroads, the official guardians of the "public good" have ordained ninety-six as the beneficent number. One church there is, one little church—the mission. It is a mission always open. By day or by night the minister and the minister's wife are always to be found there, within reach of the people. In faith and hope and love they live Christ in the midst of misery and evil, and from their living the people learn all that is real to them of God.

Neat, shabby Mrs. Morron was the first to speak. She told an old, true story:

"When Jim first took me to the little house his savings had bought, we were so happy! It seemed so sweet to be loved and taken care of—I thought I knew what heaven was like. I had been an orphan, and, before I was married, never knew what 'home' meant. Three rooms we had—our pretty bedroom, with its white curtains, and the shams and spread I pieced myself. Our little kitchen had a shiny stove, and I got up good meals—on time, too. There was always a bright fire and a clean floor, and it was as pleasant a room as any man could want to set down in of an evenin'. Jim wasn't what you'd call a drinkin' man then. He only took it special times—'lections, Fourth o' July, and such times. But it grew on him. I did my honest best, askin' God for help, but—all a woman can be and do ain't no match for the saloon when a man hankers for liquor. He didn't bring his wages home so reg'lar, sometimes not at all. Meals weren't so good then—how could they be? Nothin' to get meals with! Our clothes gave out. Jim's doin's was hard on the furniture. Rent wasn't paid, and we was put out. Over and over we moved, always to a worse place. Babies come fast—four in six years—and I was so busy keepin' 'em out of his way when he was ugly I didn't have much time to think about Jim. Home wasn't a place any more a man'd care to come home to, nor to set down in. I had to take in washin's, and the rooms was thick with steam and suds. The tubs leaked, and the floor was all slop. It was smoky, too. The stove never drewed after the day Jim kicked it down, and I couldn't get another. Do you think I was contented and cheerful and happy? What woman could be? He'd want my money, and, when I wouldn't let him have it, he'd jaw back. There was worse than jawin', too. I could stand a good deal myself, but it was more than I could stand to see the children hurt. When he got into trouble, and was sent up for ten years, I thought I was glad at first. When he was 'round the children always had to hide or stay outdoors till he was asleep.

"If you could see my place now! It looks nice

again. I've got three clean rooms and washin's bring enough to feed the children good meals. Often, when we set around the fire, they with their papers and me with my mendin', they say how glad they are he's away! They beg me never to let him come back when he's let out. But I can't help hopin' there's better days ahead for him and me and all of us together some time. He'll be used to doin' without whisky when his time's up, and God knows I'll do my best to help him. He's the children's father yet, and my husband, and you that didn't know Jim don't know how good he was when he didn't have whisky in him."

A thrill of sympathy quivered through the room. Every face there told a story. Yet the stories were not to be spoken. Faith had died out in the hearts of these women, hope had been done to a cruel death, but love still lived, and kept them loyally silent concerning the sins of the husbands who were such "good men when they didn't have whisky in them."

Pretty Mary McFarland had never been known to speaking in meeting, and the room rustled as she rose.

"I want you all to pray that God'll help my John and me. John drank when he was a boy, but, when he wanted to marry me, that couldn't be, I said, unless he would give up the drinking. I've seen all that my mother went through with with my father. So John promised, and he kept his promise. When at last we was married he hadn't touched a drop for two whole years. After that it was two years more and I had no fears. Then he had the shakes, and run down till he was weak as a baby. Two medicines the doctor gave him—a powder and a tonic. The tonic was put up in whisky, but that I didn't know then. Pretty soon I noticed that, while John often forgot his powder, he always remembered to take the tonic. He took it oftener and bigger doses. He got the bottle refilled, and pretty soon filled again—quicker yet. It was soon empty, and then, O Lord!"—Mary's girlish voice broke—"next thing he was at the saloon, and came home—he's been coming home that way often since—and my heart's breaking. Tell me, *what* can I do?"

The eyes of the mission mothers looked on each other, not at Mary. Their deep experience left them no word of hope to utter.

Joe Edmunds' wife got up. "You all know I had Joe put in the workhouse last week. Some of you blame me. You've stood more'n I have, you think. But I had to do it—on account o' Libbie. Some way, Joe's always had an awful spite against Libbie. From the time she was a little thing I always had to keep her out o' his way. And Libbie never would take nothin' from her father; she hated him. She come from Sunday-school one time and asked me where God lived. 'In heaven,' I told her. 'Then I don't want to go there,' she says, 'cause father'll be there.' She'd learned 'Our Father which are in heaven,' and she thought it meant her father. What he did to Libbie I can't tell you. Some things I can stand, some things I can't. I've carried black eyes for him many a time, and for six weeks, one spell, I couldn't wash; he'd put my shoulder out o' place. When he hurt Libbie, 'You'll go to the workhouse, Joe, for this,' I told him. He laughed in my face, and dared me to do it. It broke my heart, but I sent for the officers. When they took him off he swore he'd kill me when he got out. But he was drunk then. He'll be sober after six months, and I ain't afraid of him when he's sober. Maybe it wasn't right for me to send my husband there; he'd never have done it if he'd been himself."

A stranger was at the mission that day—a shabby, thin woman with a tearing cough. During a lull her weak voice quavered through the room:

"I've never been here before. I haven't been long in the neighborhood, but my trouble's the same as yours, and when I heard about this meeting I wanted to come. He has education, my husband, and had fine positions. But always he lost them, and things have grown worse and worse. I went once round to all the places where he got his drinks and told them he was a drinker and the law forbid their selling him any more. What did they do? They laughed. They told me they'd keep on selling to him just as long as he brought money to pay for his drinks. One man pointed to a paper in a frame on the wall. 'Do you know what that is?' he asked. 'That's my license. This city takes five hundred dollars of my good money for that license every year, and I get a right to sell whisky, and I'd like to see you or any other woman stop me. Get out o' here.' I went to a lawyer or two, but I had no money, and they wouldn't do anything.

"And it's goin' on," the thin voice pierced wailingly through the room. "As long as there's saloons licensed, men'll drink, and women will see their homes ruined. For as long as men drink the devil'll be let loose in 'em and women and children'll live in hell. Frank was a fine man. I used to think the good was stronger than the bad in him, and I believed that things must get better. I used to have hope. Hope's gone. I never look for anything different, not till death takes him or me. If it wasn't for my children I'd die today; but you can't die; you've got to live. You think you can't stand things, but things come, you can't get away from them, and you've got to stand them. My little children are three girls. When I look at them and think what a woman's got to go through with, I pray God I may see them in their little graves before they shall live, and live through what I have."

The ghastly question still loomed unsolved. The experience of the mission mothers gave them no wisdom with which to answer it. The love and sympathy of the minister's wife were dumb before it. "We will sing," she said, "Take it to the Lord in prayer." And afterwards, for their comfort, she read the word of the Lord that endures: "Thus saith the Lord, I have heard thy prayer, I have seen thy tears; behold, I will heal thee."

From out the mission doors went the mission mothers to their homes—homes for whose happiness they worked and longed and prayed; homes from which happiness is as remote as heaven; homes in which the misery of mothers, the bruising and starving of babies, are the realities; homes in which helpless wretchedness reigns, and will reign—for how long? how long, O Lord?

The minister's wife says, "Just so long as we name together the public good and the licensed saloon."—*The Sunday School Times.*

Why linger, turn away, or idly grieve?

Where else is rest—the soul's supremest need?

Grandly He offers; meanly we receive.

Yet love that gives us rest is love indeed.

The love that rests—say, shall it not do more?

Make haste, sad soul, thy heritage to claim.

It calms; it heals; it bears what erst ye bore,

And marks thy burdens with His own dear name.

THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

THE DEATH OF JOSEPH.

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalms 90, 12.

Monday—Genesis 50, 15-26.



HE crowning grace of Joseph is his steadfast and unconquerable love. And thus he adumbrates Jesus. Jesus is Love in its highest and richest personification.

He is Love, making a full end of my sin. He knows nothing about reservations and provisos and abatements. Beyond me in everything, he is especially beyond me in the breadth and length and depth and height of his mercy. "Methought," Rabbi Duncan said, "I heard the song of one to whom much had been forgiven, and who therefore loved much; but it was the song of the chief of sinners, of one to whom *most* had been forgiven, and who therefore loved most. I would know, O God, what soul that is; O God, let that soul be mine."

And he is Love, bearing and forbearing with me. Too often I treat him no better than Joseph was treated by his brethren. I think harshly of him. I suppose that he is on the outlook for the smallest ground of offense. I fear him when I should trust him. I grope in gloom when I should walk in sunshine. But patiently, perseveringly, untiringly, he abides with me, until he has his own gracious way at last, and I am molded to his will.

O that today every cloud may be dispelled, and I may know the love of Christ which passeth knowledge.

Tuesday—Exodus 13, 17-22.

In death, as in life, Joseph is strong in faith. He is sure that God, by and by, will visit his people. He is certain that they will be led out of the land of exile into the land of promise. He would go with them, and be carried to rest in the country flowing with milk and honey. Mine be a similar persistence of faith. Let nothing damp my confidence in my Lord. Through darkness and disappointment and delay let me trust in him.

In death, Joseph clings to the companionship of the people of God. He would have his very bones repose in the good land which Jehovah has blessed, and amongst the men and women for whom Jehovah feels a special love. "Bury me in Kirkbride," the old Covenanter said, "for there's much of God's redeemed dust lies there." The longing is not wrong. May mine be a quiet resting place at last among the saints.

In death, Joseph enters the homeland. He had been a banished man for years—a prince, but still a dweller amongst aliens and strangers. Now he comes to his own kith and kin. So, if I am a disciple and a child, I am here in banishment. But, when I die, I too shall come home—home to my Father God, home to my Savior Christ, home to my spiritual sisters and brothers, home to the "country afar beyond the stars."

Wednesday—Joshua 24, 26-33.

One would hope that many of these Israelites not only honored Joseph's bones, but trusted Joseph's God.

The children are indeed blessed for the fathers' sakes, but yet God will not have mercy on me simply because I am the descendant of parents well-beloved by him. I must dig and find for myself the pearl of

great price. I must seek for my own soul the heavenly grace. Redemption does not run in the blood. It does not regenerate me to plead, "I have Abraham and Israel and Joseph for my ancestors." Nay, I must myself agonize to enter in at the straight gate.

But there may be an objection of quite a different kind. Why should I follow those who have preceded me? What right have they to bend and influence my conduct? Why should I take their God to be my God? May I not be free to choose my own path? Ah, but it is the noblest life to which they call us. It means peace, prosperity, purity, power, both in this world and in the next. It is better a thousand times to be an imitator of the saints than to be self-willed in the ways of sin.

Therefore let me betake myself, as the fathers did, to the fountain of Christ's blood, and to the word of the Gospel, and to the home and the heart of God.

Thursday—Psalm 37. 27-40.

I look back across the past, and I see everywhere that God keeps his promises and shows himself mighty to save.

Sometimes it is an individual soul, oppressed with a heavy burden, breaking out with a lamentable cry. But it is reminded of one of the Lord's assurances, "I am he that blotteth out thy transgression." "I will give you rest," "When thou passest through the waters, I will be with thee," "The salvation of the righteous is of the Lord." It leans on the comfortable word. It pleads it at the throne. Before long, the forgiveness, the help, the healing come. The heart is at peace.

Sometimes it is a company of believing men, battling against opposition, tossed with tempest. And they remember the great and precious promises, "The enemy whom thou hast seen today thou shalt see no more," "Lo, I come, and I will dwell in the midst of thee," "The Lord helpeth them and rescueth them, because they have taken refuge in him." They make mention to God of his own words, and in marvelous ways he discomfits the adversary and girds his Church with strength and beauty.

And what he did yesterday he will do today. His own stipulations and engagements have virtue to bind him still. His arm is not shortened that it cannot save.

Friday—Proverbs 4. 7-18.

"Tis better being good than bad." The path of the righteous is as the shining light—only the path of the righteous.

Let me take even a congregation of converts just rescued from heathenism. There is the congregation in Corinth, for example, to which St. Paul wrote his Epistles. The awful hieroglyphics of debauchery and crime are everywhere. "That tall, sallow-faced Greek has wallowed in the mire of Circe's swine-pens. That low-browed Scythian slave has been a pickpocket and a jailbird. That thin-nosed, sharp-eyed Jew has been a Shylock, cutting his pound of flesh from the gilded youth of the city." They have been blessedly changed, washed and sanctified and justified. They are monuments of free grace and love. But their very faces are more degraded and sad than the faces of men and women who have been walking with God and abiding in Christ and living in the Spirit.

It is sweet to be restored after wandering. It is blessed to be lifted out of the horrible pit and the miry clay. But it is best to give the Lord heart and life from the outset, and to dwell in his house always. Thus mine will be a sedate calm, a more intelligent

religion, a deeper peace, a stronger influence. The path of the just is as a shining light.

Saturday—Psalm 90. 1-12.

God is my dwelling place. I have had a part in his thoughts from all eternity. I have been the object of his love and special care. My case and need have been considered by him.

God is my dwelling place. It is only in a state of reconciliation with him that I can feel perfectly at home. It is not more true that the fish, or the bird or the flower requires the sea and the sky and the soil to which it belongs, than that my complex nature has its true life in none but God. My proper environment is not earth and time, but heaven and eternity.

God is my dwelling-place. My everlasting blessedness lies in the knowledge of him. I have not to go out of time to find an enduring home. Many people imagine that, if they were only somewhere else, anywhere else, they would be more at home. But in the midst of my fleeting days God may be my sure Refuge, my congenial Abode, my strong City. And then death will make no essential difference. It will simply bring my life more fully into his light.

Sunday—2 Peter 1. 1-11.

It is not one grace which makes a Christian. A man may have great knowledge, but if he wants charity it profits nothing. Or, if he is a man of courage, while he is not a man of godliness, he is a hero, but he is not a saint.

Nor will any number of excellencies make a Christian unless they are excellencies which are added to "faith." It is faith which rouses my dead soul into life. It is faith which joins me to the Lord Jesus Christ, and then I am inclined toward all that is good. Whatever graces sing in the choir, faith is the leader of them all.

But, where there is faith, the sole and simple requisite needed is "diligence." If I take the Gospel for my starting point, if I set out in the name and the strength of Christ, there is no ascent of temperance, of patience, of godliness, of brotherly kindness so steep but that, one day, I may find myself on the summit. With half the effort which many expend on growing rich or learned or famous, I may grow holy and devout and Christ-like and heavenly minded.

So let me see that I have vital and vitalizing faith. And let me go on supplying new zones to my spiritual fiber, new cubits to my spiritual stature.

THE MORNING HOUR.

Dean Farrar tells that his mother's habit was, every morning immediately after breakfast, to withdraw for an hour to her own room and to spend the hour in reading the Bible and other devotional books, and in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties and to remain unruffled by the worries and pettishness which are often the intolerable trials of narrow neighborhoods. He says he never saw her temper disturbed, nor heard her speak one word of anger or calumny or idle gossip, nor saw in her any sign or any sentiment, unbecoming to a Christian soul. Her life was very strong, pure, rich and full of blessing and healing. And he says it was all due to the daily morning hour spent with God in the place of prayer.—*The Morning Star*.

NOTES AND PERSONALS

C. C. Atwood is in a meeting at Galva, Ia.

C. E. Hunt is in a meeting at Belinda, Ia.

W. R. McCrea has taken charge of the churches of Carson and Henderson, Ia., dividing his time between the two.

W. J. Hastie is in a meeting at South English, Ia. He has accepted a call to the pastorate of the church at Chariton, Ia.

S. W. Nay, pastor at Leavenworth, Kansas, reports fourteen additions to the church there as a result of a seventeen days' meeting with home forces. This makes a total of seventy-five in sixteen months.

B. S. Ferrall of Watseka, Ill., says: "Rally day was a success, despite the rain and cold. Four persons were added to the church during the day. This congregation contains some of the most consecrated workers I have ever met."

J. O. Shelburne of Dublin, Va., held an excellent meeting with the church at Rockville, Md., from Oct. 6 to Oct. 20. He is a plain, bold, earnest proclaimer of the truth as it is in Christ Jesus. Thirteen were added, seven of them by baptism.

Herman P. Williams and wife, who have been in charge of the church at Jefferson, Ia., have started on their journey for the Philippine Islands, where they will be engaged in missionary work under the direction of the Foreign Society.

Last Sunday was the annual fall rally day with the church at Frankfort, Ind., where L. E. Brown is pastor. It was also the beginning of a series of meetings by Evangelist A. P. Cobb of Decatur, Ill., J. Walter Wilson of Indianapolis, Ind., assisting as song leader.

The receipts for Foreign Missions for the first seven days of November amounted to \$2,036.75. This is a gain as compared with the corresponding time last year of \$1,835.51. This is a good beginning. Let us keep it up, not only all the month, but all the year.

We wish to call attention to the recent annual report published by the Foreign Society. It contains full reports from the different mission fields and will be of interest to every friend of missions. A copy will be sent you free of charge, if you will drop a line to Box 884, Cincinnati, O.

Arthur A. Wilson, pastor at Mattoon, Ill., writes as follows: "Our meeting here of two short weeks closed on Sunday night, Nov. 3, with thirty-three added. Bro. A. R. Spicer, pastor of the Second church in Danville, Ill., did the preaching in an effective manner. This makes 358 additions to the

church here in the two years and a half."

Singing Evangelist C. E. Millard is assisting the pastor, William Oeschger, in a meeting at Vincennes, Ind. He says: "Our meeting grows in interest every night. The house is crowded at every service. Six added last night (Nov. 7th)." Bro. Millard uses the illustrated songs in his evangelistic work. He is prepared to give very attractive and helpful entertainments, using the stereopticon. He is open for calls during December.

Miss Anna Boyd writes as follows from Houston, Tex., Nov. 6th: "The Woman's Aid Society of the Central Christian church, Houston, Tex., netted the neat sum of \$65 at a concert given the evening of Oct. 28 in the church parlors. Mrs. Zaldee Brickert, wife of the pastor, delightfully entertained the crowd with several artistic piano and vocal selections, and the audience was as loud in its praise of her efforts as the ladies of the society were grateful for her help."

The meeting at Litchfield, Minn., held by John G. M. Luttenger of Dorchester, Ill., closed after a two-weeks' effort with thirteen additions. Wm. Knotts is the efficient pastor of this congregation. Bro. Luttenger says: "All departments of the church are in good working order. We have a noble band of disciples in that congregation. The two chief hindrances to the progress of the church in the great northwest are religious indifference and anxiety for worldly possessions."

H. Jas. Crockett of New Sharon, Ia., will close his work with that church at the end of the year and will then be available to take the pastorate of some church. During the past year thirty-five have been added and general prosperity attends the church there. They are nearing the completion of their new church building, which will be a commodious house, with all modern conveniences and the best house in the town. The church will want to secure a pastor to take the work Jan. 1st.

It will be remembered by the friends of the Foreign Society that from now on till after the March Offering the receipts for this great work will probably be very small. Any offerings that can be sent in at this time will be doubly appreciated. The missionaries must be paid every month whether any money is received here or not. They must pay their bills and meet all their obligations promptly, so as to maintain a good reputation. If it is possible for you to send in an offering at this time, will you not do so and thus relieve the strain?

J. A. Walters writes as follows from Panora, Ia., Nov. 8th: "Brother W. A. Moore of St. Louis, accompanied by his amiable wife, assisted J. I. Brown, our resident preacher, in a four weeks' meeting here, resulting in thirty-three

baptisms. One other made the good confession, but has not yet received baptism. Three responded to song of invitation who had been baptized in other years. One a member of the Christian connection, one a member of the Methodist church and the other one of the three was once a member with us here. Brother Moore was brought up in this community. His large audiences and much appreciated by the people generally."

J. M. Rudy, pastor of the church at Cedar Rapids, Ia., suggests that it would be an aid in building up and strengthening the sentiment for Christian union if all those who are favorable to it would wear a distinguishing mark of some kind, such as a button with significant lettering. He says we have the C. E., the G. A. R., and why not a C. U. button, denoting Christian union? We believe this a happy suggestion and hope some steps may be taken to realize it. Let every one who conceives a good design offer it through the papers. At the Minneapolis convention The Christian Century Company distributed buttons containing the words, "Apostolic Christianity and Union in Christ." This was received with much favor.

KEEN COLLEGE MEN.

The Food of Harvard Brain-Workers and Athletes.

Memorial Hall at Harvard where some twelve hundred of the men eat, is particularly interesting. The dining-room is an enormous gothic hall, finished in old English oak with wide, stained-glass windows on the sides. The walls are hung with portraits of illustrious graduates and benefactors of past generations.

The students have good food to eat and plenty of it. The hall is run on a co-operative plan so that it costs something less than four dollars a week for board. To this place three times a day come men, whose lives for the time being are given to serious intellectual work, and to accomplish this, they are keen enough to realize that proper food is absolutely necessary.

One is particularly struck by the yellow packages of Grape-Nuts standing on nearly every table, which the men purchase at grocery stores and bring in for their personal use. They quickly find out by practical demonstration that brain work exhausts the phosphates, and that nature demands that this loss be made up, and made up from food.

Grape-Nuts is ready to be used without cooking, it is a scientific food which nourishes and builds up the brain, and is particularly suited to the needs of students.

The Varsity athletes also eat it to keep their digestive organs in perfect working order so that they can stand the great strain of both body and head work when important contests shall come.

Who has a better one? Let us hear them.

The Christian Index of Des Moines, Iowa, is prospering. We know this because its editor eats pie. We know the editor eats pie because he has peculiar dreams. He continues to dream that there is some reason why The Christian Century will not publish a certain sermon delivered by Charles Reign Scoville. He says: "One that we offer to send." As we said before very clearly, we agree to print nothing without examination. We have never seen nor heard the particular sermon referred to and can not say whether we would publish it or not. We would presume from its authorship that it would be a worthy article. Why does Bro. Brokaw say we will not print it when we have not had the opportunity. Does he imagine we ought to accept his judgment of what is suitable for our paper? The Christian Century has editors who are responsible for this work and Bro. B. does not happen to be one of them. Should he ever be promoted to that position he may then send in such a sermon as he may choose, but until then we cannot agree to publish any matter until it is submitted for approval.

The following is from Bro. W. T. Purcell, superintendent of Guiding Star mission of this city: "Editor Christian Century: I am in receipt of the 'Illinois Year Book' of the Churches of Christ for 1901. Under the heading of 'Receipts of the Chicago Churches,' the 'Down-Town Mission' is credited with \$100. I am informed this alludes to the 'The Guiding Star Gospel Mission.' As there is no other 'Down-Town Mission' to which the Disciples of Christ can possibly lay claim, this must be true. I protest (as manager of this mission) against such a report being sent broadcast among the Churches of Christ. It is misleading and not in accordance with the facts. This mission is not part of the work of the Chicago Mission Society; is not recognized as such, and the brotherhood—collectively or individually—does not support it to the extent of \$1.00 per month out of a total expense of about \$60.00. It is positively interdenominational, and is financially sustained through faith in God and the liberality of generous business acquaintances. Possibly this is of small moment but as another mission (the Lincoln Park) besides the Guiding Star, is reported in the same manner, I feel called to correct a few things. I ask in justice to myself and the brethren at large that this card be published."

In reference to this the superintendent of city missions explains that the report as published was made with no representation that this mission was supported by the City Missionary Society nor that it was a mission of the Disciples, but that as Bro. Purcell was a Disciple and others who as-

sisted in this work as individuals were Disciples it was counted in to show the full work that was being done by Chicago Disciples. No credit is claimed by the City Missionary Society for this work.

CHICAGO NOTES.

The eighth quarterly rally of the Chicago Christian Missionary society took place at Kimball hall Sunday, Nov. 10th at 3 o'clock p. m. It was largely attended and showed an increased interest in the city mission work. We present the following report of the work and review of the condition of the various mission churches of the city which we believe will be of general interest to our readers:

General Review of the Year.

The West-Side church completed their splendid building. "Monroe street has dedicated one of the most unique churches in the city." Douglas Park and Humboldt Park churches, aided by C. C. M. S., are striving to complete their houses. The North-Side church has made a heroic effort to raise their second mortgage, when their productive property will carry their indebtedness. Irving Park is raising the balance due on their lot and planning by aid of the Extension board, to complete their building. West Pullman has materially reduced their indebtedness and completed their basement. Austin has raised over \$2,700 pledges in cash toward building, and purchased a very desirable lot in the center of this splendid suburb. Ashland church has purchased and paid for a good lot, except \$150, which is provided for. Evanston has accumulated a building fund.

The Chicago churches raised during the year for buildings, indebtedness, lots and building fund \$26,485.00, while in special evangelistic meetings they have expended \$1,074.00. This does not include current expenses such as rents, interest, pastors' salaries and the ordinary expenses of the work.

During the year three Mission Sunday schools and two congregations have been organized, including "The Burning Bush Christian church" (colored), report of which is not included in our report of work. An amalgamation has been effected between the Union Christian church and the West-Side church, which now becomes the Jackson Boulevard Church of Christ. However, a large number of faithful disciples will continue the work at the People's Institute, with our best wishes for success.

Union Church.

The following communication was called forth by the article in last week's issue and is self-explanatory.

We believe the facts have now been sufficiently brought out to be well understood:

"In last week's issue under the caption 'Union Church' appeared an article, which we feel may have led some of our readers to believe that a consolidation never took place between the West Side Church of Christ and the Union Christian church of Chicago, as originally reported in these columns some weeks ago. Last week's article in part said: "It would seem then that there was not really a consolidation of the two churches, but that a large number of the Union church believing that the greatest good would result from concentration of effort, united with the Jackson Boulevard church." In correction, be it said that on Sept. 15th last, the Union Christian church by a three-fifths

CLERGYMAN'S CHILDREN.

Coffee Being Replaced by Postum Food Coffee.

"I am the wife of a minister. About three years ago a warm friend, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'

"I was surprised that she would permit the children to drink any kind of coffee, but she explained that it was a most healthful beverage and that the children thrived on it. A very little thought convinced me that for brain-work, one should not rely upon a stimulant such as coffee is, but should have food and the very best of food.

"My first trial of Postum was a failure. The maid of all work brought it to the table, lukewarm, weak, and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial, we faithfully followed the directions, used four teaspoonsful to the pint of water, let it boil fifteen minutes after the real boiling began, and served it with rich cream. It was delicious and we were all won.

"I have since sung the praises of Postum Food Coffee on many, many occasions and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

church on a basis arranged for and published at that time by both churches. The amalgamation was consummated—in fact, the following Sunday—and the Jackson Boulevard Church of Christ resulting from such consolidation has, with a large concept of possibilities and an equally grave realization of its duty, taken up the work in the Master's cause. There was no withdrawal from the Union church as the above quotation would seem to indicate, and the two churches would never have united had not a majority of the Union church voted so to do.

The minority of the Union church remaining at the Institute does not claim to be the "Union Christian Church of Chicago," and did not take the name "Union" until some weeks after the amalgamation had taken place. Feeling, however, that that name had stood for a grand work and a glorious history, they decided subsequently upon its assumption. This correction is made to rectify any misapprehension that may have been entertained as to the amalgamation of the two churches.

Monroe Street Church.

Charles Clayton Morrison, pastor of the Monroe Street church of Christ in Chicago, is the son of Rev. Hugh T. Morrison, who for thirty-five years has been a faithful preacher in our brotherhood. He was born December 4, 1874, in Ohio. After graduating from the high school in Jefferson, Ia., he became pastor of the Clarinda church, and during 1892-3 rebuilt the church house and added 143 to the membership of the congregation. He was a student at Drake university from 1893 to 1898. During most of this time he was pastor of the church at Perry, Ia., and part of the time assistant pastor of H. O. Breeden in Des Moines. While preaching for the congregation at Perry he built one of the finest church houses in central Iowa and increased the membership from 150 to 400. In 1898 he became pastor of the Monroe Street Christian church of Chicago and by his untiring energy, which has been supplemented not only by the officers and members of the congregation, but by his own brother, Hugh T. Morrison, Jr., as co-pastor, has developed that work, as is indicated in his pastoral letter quoted below. He has himself grown until he is recognized as second to none as an able and consecrated preacher in the city of Chicago. From the pastoral letter read on the day the handsome new church was dedicated we take the following quotations: "It seems fitting ballot voted in favor of the policy of amalgamation with the West-Side church, and that on the following Sunday the Union congregation, without a dissenting voice, voted to perfect the amalgamation with the West-Side

at this juncture that some statement should be made to the congregation of the Monroe Street church of Christ setting forth the condition of the church and exhibiting the development through which we have passed during the little more than three years since the present pastor began work among you. Looking at it from the point of view of a man of the world the undertaking was a foolhardy one. A membership of 121, a seven years' history of which the first year was the most prosperous, uninterrupted struggle for the bare necessities of church existence, a current expense deficit of \$600, a property debt of \$12,000, a small, ill-arranged basement church building, and obscurity in the public thought—these were some of the elements in the situation which would have decided a worldly-wise man against undertaking the pastorate of the church.

"But our point of view was not that of the world, but of Christianity. Our confidence was in God and the power of our plea. The secret of success, we reasoned, lay not in material resources but in our faith. Our motto has been, 'This is the victory, even our faith.' So we went forward in the dark.

"Now let us inquire what has been accomplished during these three years by this company of Christians.

"1. Our membership has been increased to 240.

"2. We are well known and, I fain would believe, favorably regarded, throughout our community.

"3. Our debt has been reduced from over \$12,000 to \$3,500.

"4. We have undertaken and carried to the point of success the beautiful church home in which we are gathered for the first time to-day. The cost of this house will be, in round numbers, \$23,000. On it we have borrowed \$8,000, and need, in order to complete our payments, \$5,000.

"5. A letter like this can say very little of that infinitely more important side of the church life than the financial and numerical, viz., the spiritual. This word must suffice: A sane piety is manifestly developing amongst us, which is the top root of our strength."

The dedication of the Monroe Street church of Christ was one of the most happy and successful occasions in the history of the work of the Disciples of Christ in Chicago. The dedication sermon was preached by the pastor, Charles Clayton Morrison, on "Bethel, the House of God." After this inspiring sermon the pastor, aided by W. B. Taylor, superintendent of city missions, called for short-time pledges. Five thousand dollars was unprovided for, but although the day was cold and rainy the hearts of the noble people and their pastor were warm and hopeful and nearly \$7,000 was raised at the close of the morning service.

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

Today we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the Christian Century to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write today to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

The dedicatory prayer was offered by the pastor.

In the afternoon an interdenominational meeting was held and at night Rev. Frank Gunsaulus preached to an overflowing house.

The new church combines strength and beauty. It is one of the most dignified and yet most artistic church home in the entire brotherhood.

THANKSGIVING DAY EXCURSIONS

On all trains of the Nickel Plate Road, on November 27th and 28th, to points within 150 miles and good returning November 29th, 1901. Chicago Depot, Van Buren St., near Clark St., on the Elevated Loop. City Ticket Office, 111 Adams St. Also union ticket office, Auditorium Annex. Phone 2057 Central.

CORRESPONDENCE

AG AKITA, JAPAN.

You know that we have read and have been told that Japan is almost a Christian nation. It is time we were getting that notion out of our heads. Judging from the little I have seen it will probably require centuries to make this a Christian nation at the rate missionaries are now being sent to this field. Our trip from Tokyo to Akita, a distance of about six hundred miles, gave us an opportunity to see much of the country and the habits of the people. Buddhist and Shinto temples are seen in every town and shrines are seen in fields, in groves, in gardens, in homes, in caves and in mountains. We passed two temples where snakes are worshipped and saw a shrine where the fox-god is worshipped. Other objects of worship are not to be mentioned in public print. Millions of people are low, very low. We saw hundreds naked. Women pull loaded carts like a horse or an ox; they do the lowest and hardest work. Parents put paper or punk under their children's finger nails, toe nails and on other parts of their bodies and burn it slowly to make them obedient. This is common. People eat cats, dogs, grasshoppers, locusts, snakes, snails and burdock root. At one point, R. L. Pruett, our missionary at Osaka, saw thousands of poisonous snakes being dried, with which to make medicine. About one-third of the marriages result in divorces. Wealthy men have concubines. It is said that fully thirty millions of people in Japan never heard of Christ.

It required four days to make a trip of six hundred miles and all of this was by rail except sixty-five miles. You cannot "hustle" the East. Every man takes his own sweet time. You remember Kipling:

"The white man rides,
And the brown man smiles.

And the end of the fight,
Is a tombstone white,
With the name of the late deceased,
And the epitaph clear,
'A fool lieth here'
Who tried to hustle the East."

Every thing and everybody is slow. At Yokohama it took me thirty-five minutes to pay my hotel bill. An American hotel would have had my money in one minute. A test was made in Tokyo and one American carpenter did as much work in one day as ten Japanese carpenters. The American, however, received as much as the ten Japanese. There are signs, however, that the East can be "hustled." A hotel man came out two miles from a town to meet us and solicit us to stop at his place. I have never seen it so before, no, not even in America.

We finally reached Akita after a trip

George Darsie and The Praise Hymnal

"I regard THE PRAISE HYMNAL, just issued by the Fillmore Bros., of Cincinnati, an admirable song book for our churches:

1. "It seems just right in size and shape.
2. "Its type is large, clear and beautiful.
3. "It has many of the old classic hymns and tunes which have stood the test of time.

4. "It has a large number of new and fresh hymns and tunes, representing the most popular that have come into recent use, and others which now see the light for the first time—a considerable proportion of which, in my judgment, are destined to become favorites.

5. "Some of its hymns that are inferior, and the rushing "hippety-hop" tunes coupled with them, I should have omitted, but then I am a little "cranky" on that point, and besides the blemish is small, for there are not many of them.

6. "I am struck by the absence of "useless lumber," so common in hymnals, and believe a larger percentage of these hymns are singable than is usual.

7. "The 60 odd pages of Psalms and other Scriptures at the beginning, designed to promote responsive readings in the worship of our churches, is one of the best features of the book.

GEORGE DARSIE."

Frankfort, Ky.

AS TO PRICES.—The contents of THE PRAISE HYMNAL are of a permanent quality. It is false economy to ask for cheap binding. We make a cloth bound book with leather back that will last ten years with any sort of care. The price is as low as can be made on its superior material and workmanship, \$75.00 per 100 copies. Specimen copies sent on approval.

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(3)

of many new experiences. It is a beautiful city of about twenty-five or thirty thousand population. New school buildings, new residences and new business houses are being erected. The railroad will soon be completed to this place. It is in sight of the Sea of Japan. The governor of the province is a wide-awake, progressive man and encourages education and general progress. E. S. Stevens and family were just returning from their summer vacation and the home was full of native Christians to greet them. Some thirty or forty Christians met in the home in the evening to tender a formal reception. It was a very delightful occasion. The program embraced Scripture reading and prayers, songs and words of welcome, all in Japanese. All sat on the floor during the exercises, which lasted about two hours. There are no chairs in Japanese homes. They also brought the missionaries a number of small presents; not very valuable in themselves, but they indicated something of the love they have for those who have shown them the right way of the Lord. The membership is composed of devout, intelligent people. One member of the church is also a member of the provincial assembly or legislature. He is one of the leading men in the church. Another is a prominent officer in the army and received a medal from the emperor for bravery and valuable services to the government. The membership is about sixty. Dr. Nina Stevens, the wife of E. S. Ste-

vens, practices medicine and commands a wide influence for good. Her practice opens the hearts and homes of the people for the reception of the Gospel. She teaches the women and children, conducts Bible classes and helps in the Sunday school work. Miss Jessie Asbury has just come to the field and is working away learning the language and in the meantime rendering all the help in her power. These are all of the missionaries in this province, two hundred miles long and fifty miles wide, containing nearly 800,000 people. This is more people than in the whole state of Kansas. Think of only three missionaries for that great state and it will give you some idea of the destitution in this province. Master Henry Stevens, four years old, is a valuable assistant. He is the only white child in the whole province. He is a fine, fat, curly-headed fellow and attracts much attention. People run after him by the hundreds to get a good look at him. There is no white child to be his playmate and companion. One of the most trying experiences we have had on this trip was leaving Henry so far away in the very heart of the heathen world. This is the frontier of the world. For a man to bury himself with his family in such a field is no light matter. He is a hero.

I wish many of our churches could have seen the Wednesday night prayer meeting at Akita. About half of the membership were present. The members took some part in the meeting

promptly. No time was lost. No one had to be urged to speak or pray. Their hearts were full of gratitude and praise, and the meeting was full of life and power. One brother spoke feelingly of the sacrifice and devotion of the missionaries. If the Foreign Society had no other fruits of its labor than the believers in Akita, it has not labored in vain. These devoted souls carved out of the hard rock of heathenism would justify all that has been done. The Gospel has been planted in this province never to be uprooted. Its leavening effect can be seen everywhere. If our churches in America could see and know the great work being done in this land, our receipts for foreign missions would be \$500,000 instead of less than \$200,000.

F. M. Rains.
Sendai, Japan, September 18th.

NEBRASKA SECRETARY'S LETTER.

J. W. Walker is located with the Kearney church. One added at the first service. O. A. Swartwood recently closed a meeting at Beulah. He can be addressed at Fremont for other meetings.

The dedication at York was a great success. The total amount necessary to clear the building, some \$1,700, was raised in cash and good pledges. This is a delightful surprise to all concerned, and confirms them in the opinion that Z. T. Sweeney is a prince among money raisers. We rejoice with York brethren in this happy event. No doubt the work will proceed with renewed vigor. It is not out of place here to say that York is one of the prettiest and cleanest little cities in the west. It has no saloons and for many years none were in the county. It is a thriving city in every way that is good, and stands as a monument of the wisdom of a strictly prohibition policy in the municipalities.

Edward Clutter held a meeting at Filley with eight added. Money raised for half-time preaching and Brother George Aydelott of Bethany located. It is a good work. Atwood reports 28 additions in the Galva, Iowa, meeting. He begins at Bloomington about Nov. 13.

H. G. Wilkinson has closed his work at Avoca. Has been in a meeting at Guide Rock with Brother Shirley. Is now at Nelson.

A. C. Finch, Inavale, has been in a meeting at Kensington, Kan.

Reports from Pawnee City show crowded houses in Brother Gregg's meeting. A number of additions have been reported already, and it is expected that this will be a most successful meeting.

I. W. Cameron of Kansas was reported to fill the pulpit at Wymore on the 3d. He may locate.

E. G. Marrill of Paola, Kan., is available for a Nebraska pastorate. He was formerly at Arapahoe.

Brother Harrington and wife are at

Waterloo in a meeting, instead of Gretna as announced last week. The Gretna brethren were not ready.

Brother and Sister Wickizer were tendered a reception at Beatrice before their departure for their Iowa home.

H. A. Lemon is open for engagement as evangelist during the winter months. Address him for time and terms at Bethany. E. J. Sias with his singers ought to be kept in Nebraska and not allowed to go to Iowa.

Last Lord's day, Nov. 3d, was Nebraska day for state missions. The day previous was rainy and then the roads were frozen up rough. It is likely that this will interfere with the proper observance of the day. The month ought not to pass without giving attention to this most vital matter. We are planning a vigorous campaign for the next few months and the hearty support of the churches will give the work added strength and power. From this time forward there should be a steady stream of checks and drafts and money orders coming to the secretary. I must remind the Bible schools that the 1st of October was the end of the quarter and pledges to the B. S. Evangelist fund were due then. A good many have not remitted the amount pledged up to this time. Please see to it and have the money forwarded. Our evangelist is steadily at work, and the money for his support should be forthcoming without drawing on the general fund, as we are compelled to do now. Send in the money.

Are you a subscriber to any of our papers? If not it is a fine time to get right and at the same time do yourself good. Some of the premium Bibles offered are splendid for Christmas presents. Speaking of Bibles it is my good fortune to be the owner of the American revision of the Bible. It is a handsome book and with wide margins makes a preacher's library about complete. Our people should take especial delight in this revision.

Boys and Girls' Rally day Lord's day before Thanksgiving day.

Ulysses, Neb. W. A. Baldwin.

MEETING AT WARRENSBURG, MO.

Last night brought to a close one of the most successful revival meetings ever held in the Christian church of this city. Evangelist R. A. Omer did the preaching and L. D. Sprague led the chorus. The meetings began the last Sunday in September and closed the first Sunday of November. Great preparations had been made for the meeting and the audiences were large from the first. Mr. Sprague led the music most acceptably. He is a young man of fine Christian character. He attends strictly to his business. His sweet voice is a power in solo work. His selections are appropriate to revival work. There is probably not a

more critical church in the west than the Christian church of this city, and Mr. Sprague bore himself admirably and did his work to the satisfaction of all. Evangelist Omer's part of the work was well done. He is a preacher of great power. His expositions are simple enough for the child. He very nearly has the New Testament memorized. He is a Bible preacher, and the New Testament church and its old gospel in his hands never suffer. His sledge-hammer blows night after night won the admiration and hearts of the people. The fruits of his labor come after the third week of his preaching. He reaches so many men and women of mature years. Seventy were added to the church during the meeting; 44 by confession and baptism; 16 reclaimed; 4 from other faiths; 4 by letter; 4 by statement. Ten of the seventy were children and the rest were grown people. I made the statement last night that I could take the new members and organize a new church with good material for heads of departments and officers and finan-

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Made from the Best Glove-Kid in Black, Wine, Tan, and Chocolate. Just the thing for Housecleaning, Gardening, Driving, Wheeling, Outing, Golf, etc. Sizes 3, 4, 5, 6, 7, 8, 9. Write for terms to agents.
Hopkins Glove Co., B Apollo, Cincinnati, O.

cial strength sufficient to support preaching one-fourth or one-half of the time. The church has been revived. Discouraged members have been strengthened. The sociability and acquaintances of the church people among themselves and others has been increased, and in every way has the church been blessed. With a large membership working together, the church goes on to still greater victories.

Nov. 4, 1901. H. A. Denton, pastor.

OHIO NOTES.

These notes are written on the third day following Ohio day. We are just beginning to gather the first fruits of the harvest but have never known a better outlook. Every church but two remitting thus far have sent an increased offering over last year, a number of them doubling the offering of last year, and some even more. About fifteen per cent of the number of offerings so far are from churches that contributed nothing last year. We name a few that deserve special praise: A. F. Reiter of Pandora sent \$18.30. The apportionment of the church \$10.00. William Stiff, pastor of the church at Brilliant, sends in \$10.00, the full apportionment of the church. S. P. Moody raised \$13.70 at Holmesville, about four times the offering of last year and more than the apportionment of the church. L. A. Warren sent \$15.25 from the Toledo mission. Our new mission church at Youngstown where Alanson Wulcox ministers raised \$17.00. Apportionment \$10.00. Salem, near Clarington, Monroe County, \$10.00, full apportionment. Milton Center \$28.26, apportionment \$25.00.

We are sorry we cannot name all of the churches. In addition to these we have a card from Walter S. Goods of Youngstown stating that they have raised \$70 and will make it \$75 at least. Apportionment \$50. R. H. Timme informs us that the German mission on Engel avenue, Cleveland, has raised over \$40. J. L. Deming, pastor of the church at Barberton, writes us that they have \$25 in cash and pledges and expect to make it \$30 by the last of the month. This will be three times the apportionment of the church and they report the church most happy over the result. J. S. Raum of New Philadelphia writes that our mission church at that point raised \$29 and will make it better. T. L. Lowe, pastor at Athens, reports \$20 at least. F. F. Cook of Marietta reports an offering of \$20 from the Marietta mission, \$10 from Reno and \$13 from Mile Run. J. W. Kerns of Stubenville reports \$50 and perhaps more. Quaker City church sends in more than its apportionment. The Salineville Christian Endeavor Society sends \$10.19. John P. Sala reports an offering of about \$30 from our Galion mission. Rushsylvania sends in \$20 with more to come.

We have never been more encouraged with the bright outlook than at the present time, and no offering was ever more needed than this. If your church is not yet in line for the offering for Ohio missions send us word and we will supply you with all needed material to help you save Ohio in this our Jubilee year.

S. H. Bartlett, Cor. Sec.
55 Fulton St., Cleveland, O.

THE GOSPEL OF THE HELPING HAND.

Bro. J. E. Deihl of Ipava, Ill., has accepted the appointment of state representative of the National Benevolent Association for that state. Bro. Deihl is widely known as a conscientious, enthusiastic and successful minister. Perhaps no man in the state has helped to build more churches or paid off more church debts than Bro. Deihl. His active connection now with the Benevolent Association will doubtless greatly increase its receipts.

The location of the Old People's Home in Jacksonville, Ill., has created great expectations as to the gifts of that state to the association. Bro. Deihl will be a power in helping to meet these expectations. We urge the pastors of the state to co-operate with him in all ways in giving due prominence to this Gospel of the Helping Hand in our Christian ministry.

Geo. L. Snively, Gen. Secretary.
903 Aubert ave., St. Louis, Mo.

DOWN IN OLD MISSOURI.

The fall campaign is on. Many meetings are in progress. A. N. Lindsey is at Centralia assisting Pastor E. M. Smith. There have been about forty additions. J. M. Crockett has just closed a short meeting at Miami. He was assisted by the "Sage of Dover," George Plattenburg. Many meetings are arranged for and we may confidently expect a great ingathering during the winter.

B. T. Wharton continues to the delight of the church at Marshall. He recently had about sixty additions as the result of the Wharton tent meetings. Brother Wharton is a wise pastor, and his work at Marshall has been especially fruitful for good.

A. W. Kokendoffer is now well installed at Mexico, and J. P. Pinkerton is his successor at the Forest avenue Jefferson City pastorate for the present. They have an eye on a good man and we predict that ere long he will be among them and at work. The church there has had a long, hard struggle, and it seemed unfortunate that they should be compelled to give up Brother Pinkerton.

The Missouri mission work is in a struggling state just now. The treasury is low, but the outlook is more hopeful. Last year was a most prosperous year, and the board wisely planned for new work and it was undertaken just at the beginning of the

drought. They are determined to carry it out if possible. We have the faith to believe we should not forsake the Missions fields just now. It would be folly to do so.

J. B. Corwine is in a meeting with his son Herb at Sturgeon. Two of a kind and we may expect results. Bro. Corwine recently held a meeting at Perry, where he preaches half time, assisted by R. D. Chinn of Vandalia. Of Bro. Chinn, he says: "I do not remember ever listening to such a series of sermons." And Bro. Corwine is a good judge. There were nine added in twelve days, six being by baptism.

The Christian Standard continues to wage its unhappy warfare against the Christian Century. It seems most regrettable that the Standard has found itself self-appointed to this arduous task. Its editor finds himself appointed to put the editor of the Century along right lines. By what authority must one journal seek to suppress another? This is an age of dignified, courteous Christian journalism. So long as the Century stands for the essential principles of our plea the Standard should not complain. This is the first time I have ever known the orthodoxy of C. A. Young questioned. He was born and bred in old Missouri and is so far as I can observe a staunch defender of the faith.

R. L. Wilson.

Slater, 6th November.

Terrible Disease Cancer Succumbs to the Application of Simple Oils.

Heretofore thought to be fatal, can now be successfully cured by a combination of soothing, balmy Oils. Cancer, tumor, piles, catarrh, ulcers, fistula and all skin and female diseases readily yield to this wonderful Oil. Write for an illustrated book. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

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We have over 15,000 letters like this:
Chandler, Okla., July 27, 1899.
Your Brace did all you said about it and more for me. It has saved me a big doctor's bill and brought me good health, which I had not had before in 25 years. My troubles were dropsy, headache, lung disease, stomach and other ills to which women are subject.
MRS. L. B. DICKINSON.
Write today for particulars and illustrated book mailed free in plain sealed envelope. Address The Natural Body Brace Co., Box 744, Salina, Kansas. Every woman should have this Brace.

KENTUCKY DEPARTMENT

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

J. J. Haley is in a meeting with home forces at Cynthiana.

J. R. Farris of Lexington has accepted a call to Harrisonville.

John B. Jones is in a good meeting with home forces at Bellevue.

S. M. Bernard of Louisville (Parkland) is in a good meeting at Ludlow.

After a faithful ministry of six years W. S. Willis has resigned at Flemingsburg.

Dr. E. M. Berry has resigned at the Fifteenth and Jefferson Streets church, Louisville.

J. J. Taylor has just accepted a hearty call from the church at North Vernon, Ind.

Ward Russell of Williamstown has accepted a call for half time at Bethlehem, Clark Co.

Geo. H. Farley has resigned at Pleasureville, after a faithful ministry of over six years.

Mark Collis of Lexington is assisting R. M. Talbert in a meeting at Farmington, Mo.

On Saturday, Nov. 14, the cornerstone of the new academy building at Hazel Green will be laid.

Geo. H. Farley of North Pleasureville is assisting J. Murray Taylor in a meeting at Madison, Ind.

Thanksgiving Day, Thursday, Nov. 28. Let us remember our Orphans' Home with a liberal offering on that day.

T. Q. Martin of Winchester has been called to succeed L. H. Reynolds, resigned, at Flatwoods, Madison Co.

W. G. Walker of Newtown has been called to the South Side church, Lexington, to succeed C. J. Armstrong, resigned.

Philip F. King has just closed a meeting with home forces at Henderson, which resulted in eight confessions.

A good meeting is now in progress at Plummer's Landing, Fleming Co. The preaching is being done by Bela Metcalfe.

Strother M. Cook of Burgin has returned as an independent missionary to west Africa. May God bless him in his work.

The Louisville churches had 21 additions on Sunday, Nov. 3, as follows, viz.: First church, 8; Clifton, 12; Broadway, 1.

The Maysville Bulletin says: "There is some talk of G. H. C. Stoney of the Germantown Christian church, going to Baltimore."

E. L. Power of Louisville began a meeting on the 11th with the church at Nicholasville, assisting the pastor, Jas. Vernon.

Since Geo. Gowen took charge of the

Broadway church, Louisville, one year ago, 150 persons have been added to the membership.

P. H. Duncan of Ludlow will close his successful work at Latonia (Milldale) next month, and is now open for other work.

The meeting at Salvisa, Mercer Co., in which the preaching was done by the writer, closed with 13 additions—12 by confession.

The meeting at Dry Ridge, Grant Co., closed with 30 additions. The minister, W. S. Buchanan, was assisted by S. R. Grubb.

The meeting at Versailles, in which the pastor, W. B. Taylor, was assisted by M. J. Ferguson of California, closed with seven additions.

Holton O. Frank of Lexington is in a meeting with the church at Washington, Mason Co. T. S. Buckingham is the regular preacher.

B. A. Abbott of Baltimore, who was recently called to Winchester, has declined the call, much to the regret of the Winchester brethren.

C. J. Armstrong of Lexington recently held a good meeting at Finchville, Shelby Co., assisting the regular minister, H. D. C. MacLachlan.

J. T. Sharrard of Paris recently closed a week's meeting at his home church at Old Union, Fayette Co., which resulted in 10 additions.

The meeting at Point Pleasant, Henry Co., closed with 10 additions—six by baptism. The minister, W. F. Rogers, was assisted by M. D. Clubb.

The meeting at Central church, Lexington, continues with much interest manifested. The regular minister, I. J. Spencer, is doing the preaching.

The meeting at Glasgow, in which the pastor, W. M. Baker, was assisted by M. J. Ferguson of Los Angeles, Cal., closed with 32 additions—19 by baptism.

Has your congregation made an offering as yet to Kentucky Missions? If not, see that it is done right away, as the help of every church is needed.

The meeting at Clintonville, Bourbon Co., in which H. D. Clark of Mt. Sterling assisted the minister, J. Stafford, closed with 14 additions—11 by baptism.

H. C. Bourn of Augusta recently closed a short meeting with home forces at Brooksville, Bracken County, which resulted in five additions—three by baptism.

T. Q. Martin of Winchester recently closed a short meeting at Million, Madison Co., with eight additions. He is now in a good meeting at Watford, Spencer Co.

The meeting at North Middletown, Bourbon Co., closed with 18 additions—17 baptisms. The minister, C. W. Dick, was assisted by H. N. Rewbelt of Jesspersontown.

D. G. Combs of Morehead reports 39 additions in a ten days' meeting at Bethel, Madison Co., 32 additions in a



If The Washboard could talk how it would urge you to use **PEARLINE!** "Go easy," it would say: "let up on that rubbing. You're wearing out the clothes, yourself, and even me. Get something that washes your clothes, instead of wearing and tearing them. Soak the things in PEARLINE and water. Follow the directions on package, and you won't need me much." 654

Pearline Saves

week's meeting at Glade, and 11 additions at Marieburg.

As a result of the work of J. W. Masters two houses of worship will soon be completed in Harlan Co. He reports 20 added in his work during the month of October.

Thirty-seven were added (32 by baptism) to the church at Blue Licks, Ind., in the three weeks' meeting recently held there by S. M. Bernard of Louisville. Prof. W. H. Bartholomew of Louisville preaches regularly for this congregation.

The report of the secretary of the district convention recently held in Richmond showed that the Fourth C. E. District had an enrollment of 21 societies, with a membership of 300. The convention closed with an address by President B. A. Jenkins of Lexington.

T. P. Degman has just closed a successful meeting at Bethany, his home church, which resulted in 24 additions. This is his seventeenth protracted meeting with this congregation and closes a very successful ministry of 26 years, nearly continuously. Who can beat this record?

The meeting at the First church, Covington, has been quite a successful one. The preaching has been done by the regular minister, Geo. A. Miller. At last reports there had been eight added. This is Bro. M.'s fifth meeting with his home congregation, which speaks well of his ministry.

W. S. Houchin, who recently returned home from Australia, where he has been preaching for the past sixteen years, has accepted a call for full time at his old home church at Burgin. We are glad to welcome him to the preaching force in the state and wish him God-speed in his new field of labor.

After a faithful ministry, covering several years, W. G. Conley has resigned at Chestnut Street, Lexington, to accept a call to Redlands, Cal. We regret exceedingly to see him leave the state, where he has done such excellent work in many ways. May God

bless him and his family in their new field.

The month for Kentucky missions is now upon us. We do not know how many churches observed the day, but we trust that before the month ends that every church will make an offering to this grand cause. The success of the work this year depends upon the co-operation of the churches. The more money raised, the more men in the field. We should take no backward step in this work, but should push forward determined to do more and more each year. All churches should give something.

Secretary G. G. Bersot reports only \$52.96 received for the Orphans' Home during the two weeks ending October 25th. He says: "Contributions for this month (October) have been small, less than \$200. But we hope all are preparing to remember us liberally on Thanksgiving. We hope all who have promised to do so, will faithfully keep their promise." Let us not forget the needs of our Widows and Orphans' Home. The churches and S. S.'s all over our state should contribute regularly and liberally to this grand work.

The Eminence Constitutionalist says: "Rev. Chas. L. Garrison preached his farewell sermon at the Christian church last Sunday morning. His subject was, 'The Larger Synthesis,' and it was handled in a broad and masterly manner. All the services were solemn and impressive, the general trend of feeling being that of deep regret over the departure of a minister so well beloved and popular in a community where he has lived for over three years. Mr. Garrison will go to Chicago university and pursue his studies there for some time before accepting another pastorate.

WOMAN'S CHAIR IN KENTUCKY UNIVERSITY.

Editor Christian Century: In your paper of Oct. 24 there was a notice which stated that the women of the Kentucky Christian Woman's Board of Missions had started a movement to endow a woman's chair in Kentucky University. This movement is not under the auspices of the Kentucky Christian Woman's Board of Missions, or of any of the missionary societies or boards of the Christian church. The mistake probably arose because the matter was first publicly mentioned at the annual convention of the Christian churches held a month ago—though special emphasis was then laid on the fact that it was an enterprise entirely separate from any existing organization. It is an effort to interest the women of the Christian church in our state in raising \$25,000 for the founding of a chair for a dean of women in the university. No special organization will be formed to accomplish this end, beyond the forming of

committees in different localities, so as to reach as many people as possible.

As far as I know, this is the most progressive step ever undertaken by a large Kentucky college in favor of co-education, and it is a matter of just pride to us that it is done by our church school. The endowment of this office of dean of women will dignify and strengthen the position of the women students at the university; she will be a member of the faculty, will teach some classes, and by her oversight of the social life of the girls will also come in close contact with the boys, and will doubtless be an influential factor in their college life.

Sincerely yours,
Ida W. Harrison,
Chairman Central Committee.
Lexington, Ky., Nov. 1.

SUNDAY SCHOOL NOTES

We started out the new year's field work with a visit to the young school at Sonora. We organized this school during the summer and while at that time we did what we could to encourage them, this time they greatly helped us by their substantial progress and growth and general air of improvement. Sonora is rapidly regaining its old-time activity and position. We go this week up into Brother Neal's country for a month if the good weather continues.

We have thus far received twenty-one county reports, showing about two hundred schools in these counties, and twenty-seven churches without schools. We trust every county superintendent will hasten his report to Brother J. S. Hilton, that our statistics may be put in good condition.

Nearly every school in the state should receive this week or next a letter asking for a contribution to state Sunday school missionary work. The board sends out these apportionments by virtue of the instructions given at Cynthiana. The sum asked for this year is purposely small, that it may be quickly and fully paid. The apportionment foots up about \$1,600, and every cent of this must be paid if the work planned for the year shall be carried out. The roll of honor at Glasgow will consist of those schools that have equaled or exceeded their apportionment. The names will be inserted according to the time they paid, thus giving all schools, big and little, an equal chance to have the first places. One-half of the sum raised on rally day will be credited on the apportionment and pledges for state rule.

Robert M. Hopkins.
Louisville, Ky., 413 Fourth ave.

FOR THANKSGIVING DAY

The Nickel Plate Road will sell tickets within distances of 150 miles, November 27th and 28th, at rate of a fare and one-third for the round trip. Tick-

ets good returning until November 29, inclusive. This road has three express trains daily to Fort Wayne, Cleveland, Erie, Buffalo, New York and Boston, with vestibuled sleeping cars. Also excellent dining-car service; meals served on Individual Club Plan, ranging in price from 35 cents to \$1.00. For reservations in sleeping cars or other information, address John Y. Calahan, General Agent, 111 Adams St.; City Ticket Office, 111 Adams St., Chicago. Phone 2057 Central. No. 42

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of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from bladder and prostate inflammation and from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of Christian Century may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys, inflammation of bladder, and enlargement of prostate gland.

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BOOKS

"The Old Gospel for the New Age," by H. C. G. Moule, D. D. Chicago, Fleming H. Revell Co.

The new Bishop of Durham last spring sent out into the world this little volume of sixteen sermons, which the Revell Company has now reprinted with a brief account of Dr. Moule by the editor of The British Weekly. The sermon which gives this volume its name was preached at the ninety-ninth anniversary of the great Church Missionary Society in 1898. This and all of the sermons are full of that characteristic spirit which readers of Dr. Moule's book can recognize almost at a glance. There is no formal effort at labored and difficult thinking, yet the deepest thoughts connected with the Christian experience are here expressed in a style which is at once flexible and clear. Dr. Moule believes emphatically in the old gospel, and this for him is summed up in the message of the Christ. For him the story of redemption is not a portion of God's message to mankind, but the very substance of that message. It is not an incident in the history of revelation but the summation of all God's revelation in one sublime act of sacrifice and atonement. This gospel is, he confesses, a narrow gospel when looked at from the point of view of the world, hence he is not surprised that human nature tends to be ashamed of it. Yet this very gospel is as wide as the greatest need of man, which is the forgiveness and removal of sin, and as wide also as the immeasurable love of God, from whose wisdom and cross it comes. The other characteristic notes of Dr. Moule's teaching also appear in this interesting and stimulating volume; self-surrender, self-consecration, endowment of the Holy Spirit, are all dealt with from various points of view, without monotony, and in no shallow or easy-going manner.

"The Modern Mission Century Viewed as a Cycle of Divine Working," by Arthur T. Pierson. The Baker Taylor Co., New York. Price, \$1.50 net.

This book of over 500 pages is said to be the fruit of forty years of preparation and patient plodding. And it shows it. The material of which it is composed has been gathered from afar; and it has not been thrown loosely together, but is arranged with the utmost care. The framework of the book is somewhat peculiar. It consists of twelve parts, each part being subdivided into three chapters. There runs through the whole a fine philosophic vein. Indeed the book may be looked upon as a philosophy of missions rather than a history of missions. This gives to it a wider interest than belongs to missionary

books generally. The missionary achievements of the nineteenth century are not strung together as beads upon a string. They are looked upon in their relation to one another as parts of one continuous and organic whole. The entire course of modern missions is set forth as "a march of God, showing his superintendence over all forward movements for bearing his good tidings to a lost world." Our author says: "We lay down the pen with an unchangeable persuasion that, from the first yearnings of William Carey over the death shade of a heathen world to the last longing of the most recent convert for the salvation of his fellows, God has been at work—the same God Who, in the darkness of that primal chaos, said 'Let light be!' and light was."

This is a book which will do not a little to reinforce Christian faith. Preachers will find it to be a mine of wealth with regard to sermonic material; and the ordinary reader will find it to be a continuation of the acts of the apostles. He will see in it what the risen Christ has wrought by the hands of those whom he has anointed to the work of the world's evangelization.

"The Sunny Side of Christianity," by Charles H. Parkhurst, D. D. Fleming H. Revell Co. Price, 60 cents net.

The scope of this attractive little book can best be indicated by giving the table of contents, which reads: "Love in the Heart Versus Phosphorous in the Brain; Love as a Theory and Love as an Experience; Acquiring the Love Lesson; Love Considered as a Lubricant; Loving a Means of Knowing." Dr. Parkhurst has a clear, ornate and nervous style. He can express his thought in the most correct literary form; but when occasion demands it he can use the vernacular of the street. Speaking of the power of embodied love within the Church he says: "If hearts were trumps we would win." Referring to the contradictory things done by the Church he says: "At one date one branch of the Church would be making saints and another would be boiling and broiling them." Dr. Parkhurst is never obscure. He feathers his arrow with whatever will serve best to speed it to the mark. There is a glow of earnestness in all that he writes.

In this book he presents the love side of Christianity as if it were the only side. The chapter "Loving as a Means of Knowing" ought to have had for a companion another chapter on "Knowing as a means of Loving." But the side which he has emphasized is the side which is too frequently overlooked, hence the timeliness of the message of the book.

Conklin's Vest Pocket Argument Settler, by Prof. Geo. W. Conklin; 1901 edition revised and enlarged. Geo. W.

Noble, Chicago. Price, flexible cloth 25 cents, full leather 50 cents.

In this handy little volume is condensed a surprisingly large amount of practical information, valuable not only as an "Argument Settler," but also an answer to most queries which, in both business and social life, are constantly pressing for a speedy answer. This new edition has been thoroughly revised to date, embracing U. S. Census of 1900 and other recent data.

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We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most skilled physicians and thousands of wearers that their Brace is the best of cures for ailments peculiar to women and girls, and for abdominal weakness, backache, lung troubles or general weakness of either sex. It cures after everything else has failed. Their book of plain, common sense reasoning which is fully illustrated is sent free in sealed envelope to all who ask for it. They refund the purchase price to any who are not pleased with the Brace after 30 days' trial. We suggest that you write to them for full information at once.

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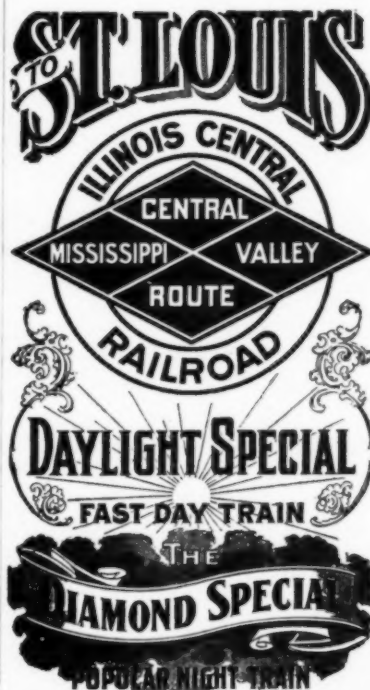
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the word;

3 ^c It seemed good to me also, having ^{rv} had perfect understanding of all things from the very first, to write unto thee ^d in order, ^e most excellent Thē-ōph'ī-lūs,

4 / That thou mightest know the certainty ^{rv} of those things, wherein thou hast been instructed.

5 ^f **T**HERE was ^{2g} in the days of Hēr'od, ^{ro} the king of Jū-dæ'a, a certain priest named Zāch-g-rī'as, ^h of the course of Ā-bī'ā: and ^{rv} his wife was of the daughters of Aār'on, and her name was Ê-lis'g-bēth.

6 And they were both ⁱ righteous before God, walking in all the commandments and ordinances of the Lord blameless.

3 traced the course of all things accurately from the first, 4 concerning the things wherein thou wast instructed. 5 (the)—he had a wife of 8 Now it came to pass,

g Matt. 2. 1.
A 1 Chr. 24.
10, 19.
Neb. 12. 4, 17.
i Gen. 7. 1;
17. 1.
1 Kin. 9. 4.
2 Kin. 23. 3.
Job 1. 1.
Acts 23. 1;
24. 16.
Phil. 3. 6.
f 1 Chr. 24. 19.
2 Chr. 8. 14;
31. 2.
i Ex. 30. 7, 8.
1 Sam. 2. 26.
1 Chr. 23. 13.
2 Chr. 29. 11.
m Lev. 16. 17.
Rev. 8. 3, 4.
a Ex. 30. 1.
o ver. 23.
Judg. 6. 22;
13. 22.
Dan. 10. 8.
ch. 2. 9.
Acts 10. 4.
Rev. 1. 17.
p ver. 60, 63.
q ver. 53.
r Num. 6. 3.
Judg. 13. 4.
ch. 7. 23.

10 ^m And the whole multitude of the people were praying without at the ^{rv} time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of ⁿ the altar of incense.

12 And ^{rv} when Zāch-g-rī'as saw him, ^o he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zāch-g-rī'as: ^{rv} for thy prayer is heard; and thy wife Ê-lis'g-bēth shall bear thee a son, and ^p thou shalt call his name Jōhn.

14 And thou shalt have joy and gladness; and ^q many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and ^{rv} ^r shall drink neither wine nor strong drink; and he

while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

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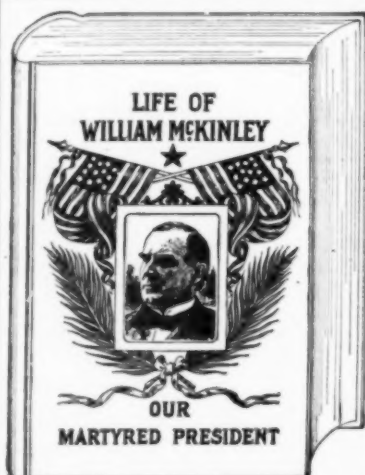
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William McKinley, Mrs. McKinley, Mrs. McKinley (Mother), Father of William McKinley, Mark Hanna, Members of McKinley's Cabinet, President Roosevelt, Mrs. Roosevelt, President Garfield, President Lincoln, Assassination of President McKinley, Death-bed Scenes of President McKinley, Photograph of Assassin, Capital Building, President McKinley's Residence, Temple of Music, White House, Milburn House, Scenes from McKinley's Early Life, Etc., Etc.



SYNOPSIS OF CONTENTS

The Story of the Assassination. Funeral Procession and Rites. Expressive Tributes from Foreign Lands. Tributes from Eminent Americans. Life of Wm. McKinley. His Last Term in Congress. Governor of Ohio. Financial Troubles. Great Campaign of 1894. Nominated for President. First Presidential Campaign. President of the United States. His Own Story of the Spanish War. Chronological Events of Spanish War. Country Expands and Becomes a World Power. Meets the Crisis in China. Renomination and Re-elected President. Anecdotes and Incidents in his Life. Chronological Record of his Life. Masterpieces from his Pen. Lincoln's Life Described by McKinley. Garfield's Life Described by McKinley.

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Recognized experts in the book business estimate the sale of McKinley Biographies during the next six months will exceed 3,000,000 volumes. These astounding figures were had by calculations based upon the sale of over 1,000,000 Biographies of President Garfield. It is an undisputed fact, Biography is of supreme interest to everyone.

THE AUTHOR

Bishop Fallows, before he essayed the present great work, was well prepared for the task, because he had already written, copiously, critically, comprehensively and understandingly of William McKinley and the historical epoch in which he so long played an important part. For forty years American statesmen, measures, politics and history have been as familiar to Bishop Fallows as are his own fingers that handle the pen so deftly, his own mind that produces such lofty thoughts, just judgments and beautiful sentiments. For many years he had personally known William McKinley, had admired, loved and carefully chronicled his splendid achievements, his wise and patriotic utterances. Understanding the motives, principles and lofty aims of our martyred President, familiar with recent American history and fortified with an array of the richest material which he had made peculiarly his own by employing it in the composition of many patriotic and historical works and addresses probably no American was better qualified, nor so matchlessly equipped for this great work as Bishop Samuel Fallows, and none has produced such splendid results—a book that will take its place upon the shelves of public and private libraries as a comprehensive and accurate life of Our Martyred President.

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